MILITARY CHAPLAINS' REVIEW

1984

Military Chaplains' Review

DA Pam 165–142
Summer 1984

Volume 13, No. 3

Military Chaplains' Review

DA Pam 165–142
Summer 1984

Preface

The *Military Chaplains' Review* is designed as a medium in which those interested in the military chaplaincy can share with chaplains the product of their experience and research. We welcome articles which are directly concerned with supporting and strengthening chaplains professionally. Preference will be given to those articles having lasting value as reference material.

The *Military Chaplains' Review* is published quarterly. The opinions reflected in each article are those of the author and do not necessarily reflect the view of the Chief of Chaplains or the Department of the Army. When used in this publication, the terms "he," "him," and "his" are intended to include both the masculine and feminine genders; any exceptions to this will be so noted.

Articles should be submitted in duplicate, double spaced, to the Editor, *Military Chaplains' Review,* United States Army Chaplain Board, Myer Hall, Bldg. 1207, Fort Monmouth, NJ 07703. Articles should be approximately 12 to 20 pages in length and, when appropriate, should be carefully footnoted. Detailed editorial guideline are available from the editor on request.

Chief of Chaplains

Chaplain (MG) Patrick J. Hessian

Editor

Chaplain (LTC) Richard N. Donovan

Former Editors

Chaplain (LTC) Rodger R. Venzke, October 1976–July 1981
Chaplain (LTC) Joseph E. Galle III, July 1974–September 1976
Chaplain (LTC) John J. Hoogland, May 1971–June 1974

The *Military Chaplains' Review* (ISSN 0360-9693) is published quarterly for free distribution to authorized persons by the U.S. Army Chaplain Board, Myer Hall, Building 1207, Fort Monmouth, NJ 07703. Second-class postage paid at Red Bank, NJ 07701 and additional mailing offices.

POSTMASTER: Send address changes to *Military Chaplains' Review,* U.S. Army Chaplain Board, Myer Hall, Building 1207, Fort Monmouth, NJ 07703.

Headquarters
Department of the Army
Washington, DC

Summer 1984

Military Chaplains' Review

Articles Page

A Strategy for Competing with the Media Preachers
Chaplain (CPT) Granville E. (Gene) Tyson 5

Ministry to Young Single Soldiers in Europe
Chaplain (CPT) Stephen H. Thomason 15

A Pastoral Care Model for the Military Community Family Life Center
Chaplain (MAJ) Dan C. McCall 25

Coping with Family Stress
Parker Rossman 37

Helping People Past the Hurt of Divorce
Chaplain (LTC) Theodore W. Hepner 47

Ministry to Reservist Families
Chaplain (MAJ) Louis Caputo 59

Religious Education in the Army:
A Brief History
William F. Slife 67

Book Reviews 77

Themes being considered for future issues:

Family Life
Preaching
Worship

Persons interested in contributing an article on one of the themes listed above should coordinate early with the editor to insure that their contribution fits well with other articles planned for the issue.

The *Military Chaplains' Review* also prints an occasional "non-thematic" issue. Any subject having to do with chaplain ministry is appropriate for such issues.

A Strategy for Competing with the Media Preachers

Chaplain (CPT) Granville E. (Gene) Tyson

It is Sunday morning; your chapel congregation has assembled for the 1100 worship service. As you look out across the gathered individuals on any given Sunday, you may surmise this: up to sixty–two percent of them have seen at least one religious television program that morning and have been influenced by it to some degree. Some have written a check to one of the TV evangelists, others may have written for a "special offer" of a book or an object symbolic of that particular media preacher. Some of your congregation will come to the chapel service having been subtly and unknowingly influenced by the media preacher as a "role model" for their current pastor—you. Others may see these "media churches" featured as the model for their own congregation. How will we deal with these subtle but real influences on our congregations? We are the first generation of preachers to have to contend with the strong and pervasive influences of the "media preachers" and the "electronic church." What strategies can we bring to bear in our ministries that will counter the negative aspects of the electronic church? How can we strengthen our own preaching so as to be more effective communicators of the Gospel? How can we best minister to the lonely and alienated in our communities who are so desperate for interpersonal relationships that they turn to media preachers who communicate to them with computer–generated letters?

The advent of the electronic age and the wide use of video technology in America has been both a bane and a blessing to society in general, and religion in particular. Marshall McLuhan believes the television revolution has had an unprecedented impact on society, equalled in significance only by Gutenberg's invention of the printing press. Its miracles of communication are legion. TV has restored face–to–face communication, bridged chasms of time and space, made the world into a

CH Tyson is the Protestant pastor of the Frankfurt Central Chapel, Frankfurt Community, FRG. He is a United Methodist from Texas, and holds seminary degrees from Southern Methodist University and Princeton Theological Seminary.

"global village," and conveys a sense of immediacy and urgency. In short, TV as a mass medium is a total and immediate experience.[1]

Moreover, in some thirty–odd years after its advent, television has become the most important communicator of the religion of the mass culture. It is a cultural force that is unmatched, except by religion. It is a primary interpreter of reality and the more time people spend watching TV, the more it reinforces this concept of reality.[2]

Analysis of the "Electronic Church."

The "electronic church" has been defined as "the conglomerate of TV and Radio evangelists, networks, satellites, viewers and listeners, which together form a new religious movement transmitted and shaped entirely by the mass media."[3]

A 1980 Gallup poll determined that viewers who were most likely to watch media preachers were older adults 50 yrs. and older (59%), non–whites (60%), widowed persons (59%), Protestant (59%), regular church-goers (62%), 64% of those who consider religion to be very important in their lives, and 61% of those who finished grade school only. Among the respondents, 85% declared that they were "born-again Christians." The poll also revealed that *half* of *all* Americans polled had watched religious TV programs during that twelve-month period. Related to these findings about the TV audience of the electronic church are a "geographical locus" of America's evangelicals in the rural areas and small towns of the South, West Central and Mid–Atlantic regions, and the medium–sized cities of the South and Midwest. It is widely believed that these areas make up the majority of the audience for the "electronic church."[4] However, technology has already made some of these programs available outside the United States. Robert Schuller's "Hour of Power" is a regular feature on Armed Forces Radio and Television Network in Europe. Others such as Jim Bakker and Pat Robertson appear periodically on AFRTN.

The size of the audience has been a subject of hot debate. Tom Brokaw, host of the "Today" show, once estimated that 130 million viewers turn in to watch the media preachers weekly.[5] William Fore of the National Council of Churches has put the audience at 10 million, while William Martin, a Rice University sociologist and experienced

---

[1]Richard Quebedeaux, *By What Authority* (Harper and Row: San Francisco, 1982), p. 53ff.

[2]*Ibid.*

[3]*Ibid*, p. 6.

[4]*Ibid.*, p. 64ff.

[5]"Making the Most of the Electronic Church," in *Christianity Today*, Vol. 25:14, 6 Feb. 81, p. 14.

observer of the scene, estimates the audience at 20 to 22 million. The exact total probably varies somewhere between 10 to 20 million viewers who regularly watch religious television.[6]

What are the felt needs of this vast audience? Again, the Gallup Poll has been helpful. It revealed that those who watch religious television list their most important needs, in order of priority, as (1) salvation, (2) physical well–being, (3) love and affection, and (4) meaning in life. The programs of the electronic church have the potential to meet those needs, if they are not met in their local congregations. The variety of offerings run from the healing ministry of Oral Roberts to the evangelism of Jimmy Swaggert, from the possibility thinking of Robert Schuller to the folksy evangelism of Rex Humbard.[7]

Indeed, the local congregation would be hard–pressed to compete toe–to–toe with the exciting and attractive religious programs which are produced weekly. Many preachers feature special celebrity guests who have had "born-again" experiences which lend a Hollywood–like aura to the programs. Folks like Bob Dylan, Lynda Carter, Barbara Streisand, and Donna Summer, just to mention a few, are hard to find in a local chapel congregation.

Impact on the Local Chapel Congregation

So, what is the Pastor–Chaplain to do in the face of this Hollywood hoopla? What effect is this having on the local church or chapel? Thomas Luckmann, a German sociologist, says that the result is a formation of "invisible religion," one without community, without congregation, without formal membership, and very private. It is not institutionalized, not monitored by ministers or priests, and is strongest where there is no support group of family or neighborhood, e.g., in high–rise apartments, convalescent homes, and inner cities.[8] At best, this phenomenon weakens the theology of the church as the gathered community. At worst, it dilutes the power of the body of Christ united in mission. Though it would seem otherwise, however, critics of the electronic church agree that it is not substantially hurting the local congregations. Some polltakers determine that 17 to 34% of the viewers become more involved in a local congregation as a result of listening or viewing religious broadcasts. Others suggest that there may be a movement from the more traditional liberal denominations to the more evangelical churches because of the similarities to the electronic church of the message and the methodology.[9] Moreover, the charge of "sheep–stealing," taking mem-

---

[6]"Who's Kidding Who about the size of the Electronic Church?" *Christianity Today*, Vol. 26:44, 6 Aug. 82, p. 44.

[7]Quebedeaux, p. 62.

[8]Quebedeaux, p. 55.

bers away from the local congregations by the electronic church, has not been substantiated. The effect of the electronic church on the organized, institutional church has been more in the area of values, leadership, and style of operation. Integral to this are celebrity leadership, professional–level musical entertainment, and idyllic staging. The pinnacle of success in the minds of those members of the congregation who idealize the media preachers would be for their pastors to become TV personalities![10]

Limitations of the Electronic Church

At this point it is necessary to take a hard look at the dynamics of the electronic church to see just where its weaknesses and limitations are, so that the Pastor–Chaplain might be better able to strengthen his own ministry.

The electronic church's biggest drawback is its lack of social and communal responsibility. This pseudo–intimacy style of television communication fits the privatized nature of our age.[11] Thus, the "congregationless" electronic church presents a truncated experience of the community of the "called out." Absent is the corporate worship experience, and the ministry of the Sacraments. Not even a Sony or a Zenith will dispense grape juice and a wafer. The concept of *koinonia,* or fellowship, is nonexistent. There is no person–to–person interaction; the communication is one way, from the evangelist to the viewer. Attempts are made to enable the viewer to communicate to the evangelist, but the sheer numbers of letters and phone calls received make this impossible; but computers have come to the media preacher's rescue. Now they generate letters to the respondents who have sent in letters or donations, and the computer remembers even the family members who are mentioned in correspondence, and asks about their health and well being.[12] William F. Fore, secretary for the communications of the National Council of Churches says that no medium or method of communication of the Gospel can meet people's basic needs for recognition, involvement, worthiness, growth, and salvation without the personal, loving give–and–take of person–to–person interaction over a long period of time. This is the essence of community and the electronic church cannot provide it.[13]

An even more serious critique charges the electronic church with a modern Docetic heresy: denying the reality of the Body of Christ, the

---

[9]"Making the most of the Electronic Church," *op.cit.*, 15.

[10]Quebedeaux, p. 70.

[11]"Do TV Evangelists Build the Local Church?" *Christianity Today*, Vol. 28:66, 13 Jan. 84, p. 66.

[12]Quebedeaux, p. 64.

[13]*Ibid.*, p. 177.

church itself. The electronic church is a "heretical movement" and is dangerous because "it denies the essentiality of the organized church."[14]

The content of the preaching in the electronic church has come under fire for being simplistic, and too broad-based to be of any substantial help to anyone. Undoubtedly, it is shallow and reduces the Christian faith to a formula or slogans, in many instances. Theology has all but disappeared to be replaced with mind control or pop psychology. It is popular religion at its best, a how-to-do-it technology easily practiced in the privacy of one's own home. A well-known Presbyterian minister recently preached on "Five Steps to Take to Receive the Lord's Power for our Impossibilities." Another sermon that same Sunday morning was entitled: "The Magic of a Touch."

Tom Bisset, a manager of an Evangelical FM station in Baltimore, scores the electronic church's lack of a prophetic voice. Safe issues are often raised, such as the need for reinstating prayer in public schools, a position agreeable with probably 99% of the viewers. So, also, is preaching against sexual immorality and the divorce rate, but little is heard about wastefulness in a hungry world, racism, poverty, or penal reform. This lack of a prophetic vision ties the electronic church to a particular political philosophy, a relationship which could become a liability.[15]

Some preachers do attempt to preach prophetically (notably, Jimmy Swaggert and Jerry Falwell), and do expose their congregations to social problems. Many in the viewing audiences, however, equate *knowing* about these problems with *doing* something about them. This, unfortunately, is an inherent characteristic of the mass medium which fosters the acquisition of passive knowledge rather than active involvement.[16]

The Question of Evangelistic Outreach

One of the primary aims of the electronic church has been to evangelize the non-Christians in our society who might be reached through this medium. However, surveys have suggested that the programs do not attract non-Christian audiences. They are reached almost solely by the use of stealth—disguising the Gospel in some form of entertainment program or similarly unrelated event—or the accidental flipping of the channel selector in which the viewer stumbles onto a Christian program and remains tuned in and eventually is converted.[17] No doubt this happens in a

---

[14]Mark R. Sills, "The Docetic Church," in *Christian Century*, Vol. 98:2, 21 Jan. 81, p. 37.

[15]Tom Bisset, "Religious Broadcasting Comes of Age," in *Christianity Today*, Vol. 25:33, 4 Sept. 81, p. 35.

[16]Quebedeaux, p. 12.

limited number of situations, but the overall effectiveness of this evangelistic thrust has been disappointing. It seems that most conversions that take place through viewing Christian programming are, in actuality, more confirmational experiences. The mass medium is just not equipped to provide such a transformational experience of communication for most persons.

There is a more serious, theological objection which has been raised by Virginia Owens in her book, *The Total Image*. She contends that the TV camera is a poor reflector of reality at best, and cannot catch reality any more than the painter can. She quotes Malcolm Muggeridge to say: "It's very nearly impossible to tell the truth in television ..." Moreover, by its very nature, the Gospel is impossible to package and transmit over the airwaves, because the Gospel in its hiddenness and mystery is grotesque, i.e., ludicrously incongruous and fantastically extravagant. The Gospel is paradox as is the glory of the cross and the resurrection of the body. These kinds of realities simply cannot make it on CBS News. It is not headline material. It is not pretty or packageable; it is grotesque.[18] The media preachers do not attempt to preach this gospel nor does the hiddenness of God seem to hinder their easy conjuring up of God to meet whatever needs people think they might have at a given moment. If one needs an experience of God, the media preachers are only too glad to provide one for him. This smacks of the Baalism of the Caananites; if Yahweh were not available, then Baal would be. To experience God apart from hiddenness, mystery, and silence is not to experience Him at all.

The Chaplain's Response to the Media Preachers

The primary response to the challenge of the media preachers focuses on the Pastor–Chaplain as communicator. He or she must be aware of the "media–conditioning" of his or her congregation due to their TV viewing habits. People have become used to 11 to 14 minute episodes between commercials, characters who never fluff their lines, conflict resolution within a half-hour program, and shallow, but attractive and interesting programs. The media preachers present an even greater challenge. Theirs is not an uncertain trumpet which is heard. Their messages are clear and coherent, well rehearsed and are models of effective communication, whatever their content. A chaplain who, Sunday after Sunday, muddles through a 30 minute or longer sermon which is unclear to the hearers, poorly delivered, and poorly constructed may expect to have little influence with his or her congregation in the most visible and most

---

[17]Peter G. Horsfield, "Religious Broadcasting at the Crossroads," in *Christian Century*, Vol. 99:87, 27 Jan. 82.

[18]Virginia Stern Owens, *The Total Image*, (Wm. B. Eerdmans, Grand Rapids, Michigan, 1980), p. 41, 44.

important role as preacher.

The inherent advantage the Pastor–Chaplain has over the media preacher is the opportunity to present real "meat" to the congregation, sermons with real theological depth. Indeed, the cry from the electronic church should be "Where's the beef?" for some sermons are constructed to meet the lowest theological common denominator of the audiences. The Chaplain has the opportunity to tailor the sermon to fit exactly the needs of the congregation. Sermons which are Biblically based, undergirded with solid, scholarly exegesis and inductive in nature in that they allow the congregation to do some of the thinking and draw some of their own conclusions, are far superior to the pat formulae presented by some of the media preachers. The Pastor–Chaplain, in speaking to the congregation, has the advantage of eyeball–to–eyeball contact. Person–to–person communication is far more effective than TV–to–person communication. The preacher's physical presence lends an element to the transaction that enables the congregation to grapple with the message; indeed, *forces* the congregation to do so. This is not present in mass media TV communication. Distractions abound, and the channel can always be changed.

The preacher is also the interpreter of the culture to the congregation. The preacher takes his and the congregation's life experiences and compares them to God's revelation of Himself, and attempts to make some sense of the mix. It sometimes is what the people *want* to hear. It is, most of the time, what people *need* to hear. The media preachers, however, are careful to preach what their viewers want to hear, and watch the mails and the phone banks carefully to judge the responses. They often evaluate their sermons in terms of financial response. It is difficult, if not impossible, to preach the Gospel with one eye on the collection plate and the other on the ratings. it is also difficult to properly interpret culture from that perspective, let alone transform it. The Pastor–Chaplain has a double challenge of interpreting the culture of the system in which he lives and works, but also to stand apart from it and allow Christ to transform it. But, if he is not faithful to his task, can he expect the media preachers to be so?

The Pastor–Chaplain as Nurturer

When William F. Fore wrote an article in "TV Guide" which was critical of the electronic church and all invisible religion, he stated that real human interaction is the essence of religion; the electronic media cannot provide this. He argued also that "there is no such thing as a TV Pastor." He received over five–hundred letters disagreeing with his position. His respondents were two–thirds women, ages 15 to 90, and almost all were "born-again Christians." The surprise was that many represented congregations within the umbrella of the National Council of Churches, and these were critical of their own pastoral leadership. One

said, "So many of the Starched Collar Ministers don't bother to help others after they preach their sermon and shake hands. It's a cold howdy-do and goodbye." Another said, "PTL (Jim Bakker's program on the Christian Broadcasting Network) is better than any church I have ever attended, which is quite a few."[19] Why are so many Americans satisfied with the psuedo–religion available through the electronic church? It may be that too many local congregations, chapel congregations and Pastor–Chaplains simply don't care about them.

This is a critical factor for our society, one to which it is deeply sensitive. The development in our society of modern technology, and the subsequent secularization of society has shorn it of its roots, identities, and its bearings; i.e., we have lost our "home," which was the last haven of unconditional acceptance, security and care. Many Americans feel this longing for "home." Our nomadic existence within the military, the upward mobility and the new freedom of choice and changing social mores contribute to the sense of loss of home and family, and stability. Examples of our yearning for the past character of American life are found in the surging interest in antique collecting, and the popularity of country music, reminiscent of our original rural society which was secure and predictable.[20] We cannot go back "home," but we, as the church, can provide a "home" and a church family which can attempt to provide a sense of community, total acceptance, and love for those who come to our congregations. The media preachers have accurately determined that loneliness, alienation and fear are the most prominent hurts that need healing in our society. Caring local congregations and the nurturing Pastor–Chaplains are the ones that can best provide that healing. This is, perhaps, more critical in our military system, but has not gone overlooked in modern business practices. Many of the best companies in America view themselves as extended families. 3M Chairman Lew Lehr says:

> Companies like 3M have become sort of a community center for employees as opposed to just a place to work. We have employee clubs, intramural sports, travel clubs, and a choral group. This has happened because the community in which people live has become so mobile it is no longer an outlet for the individual. The schools are no longer a social center for the family. *The churches have lost their drawing power as social-family centers.* (emphasis added) With the breakdown of these traditional structures, certain companies have filled the void. They have become sort of mother institutions . . .[21]

---

[19]Quebedeaux, p. 169ff.

[20]Quebedeaux, p. 156ff.

[21]Thomas J. Peters and Robert H. Waterman, Jr., *In Search of Excellence*, Harper and Row, New York, 1982, p. 261.

Because of their very nature, military chapels need to work even harder at being "family" to their congregations. There are theological barriers to overcome with the broad spectrum of denominations represented therein. There are also barriers of race and rank to be hurdled. The chapel congregation has the potential, however, to do a far superior job to the electronic church. Moreover, we are in a connectional system. While we cannot possibly meet all the needs present in our congregations, there will be other chapel congregations which will be able to meet the needs at the next assignments. The Pastor–Chaplain at one chapel can start the person on a spiritual journey which can be brought to completion at another post or community. Our great advantage is that we each are a part of God's military family spread around the world.

Conclusion: The Chaplain is the Key

The spiritual leadership of the Pastor-Chaplain is the key to dealing with the values, theological problems and role–model influences of the electronic church and the media preachers. The concept of servanthood is a familiar concept to Chaplains, and it is powerful in its effect within a congregation, but rare in our society. If virtue has gone out of American pastoral leadership, then it is because servanthood and humility have gone out of it also. The congregation which finds a Pastor–Chaplain who demonstrates this element of servant–leadership will respond gladly and willingly to his or her ministry. That Chaplain will have little trouble with the influences of any media preacher. Moreover, the congregation which is led by those who mirror the love of God will reflect the best features of the family of God. Then healing of the hurts of loneliness, alienation, and fear can begin.

Perhaps the best question a Pastor–Chaplain can ask in considering the influences of the media preachers and the electronic church is this: By what authority do you (the media preachers) minister to my congregation? I know them, their hurts, their strengths, their weaknesses, and their spirits. Your ministry is only a caricature of mine. I have earned the right to minister. I love them.

Bibliography

Owens, Virginia Stern, *The Total Image,* William B. Eerdmans, Grand Rapids, Michigan, 1980.

Peters, Thomas J. and Waterman, Robert H., Jr. *In Search of Excellence,* Harper and Row, New York, 1982.

Quebedeaux, Richard, *By What Authority; The Rise of Personality Cults in American Christianity,* Harper & Row, San Francisco, 1982.

Bisset, Tom, "Religious Broadcasting Comes of Age" in *Christianity Today,* Vol. 25:33, 4 Sep. 81.

Horsfield, Peter G., "Religious Broadcasting at the Crossroads," in *Christian Century*, Vol. 99:87, 27 Jan. 82.

Sills, Mark R., "The Docetic Church," in *Christian Century*, Vol. 98:2, 21 Jan. 81.

"Making The Most of the Electronic Church," in *Christianity Today*, Vol. 25:14, 6 Feb. 81.

"Who's Kidding Who About the Size of the Electronic Church," in *Christianity Today*, Vol. 26:44, 6 Aug. 82.

Ministry to Young Single Soldiers in Europe

Chaplain (CPT) Stephen H. Thomason

When I arrived in southern Germany in the summer of 1980 I asked some of the chaplains in the area what programs they used effectively to reach young single soldiers. The most common response turned out to be, "I don't honestly have any. If you find something that works, let me know!" This answer echoed the sense of despair many chaplains experience when they try to provide ministry to singles in Europe.

Yet our young soldiers do need the comfort and healing that the chapel program can provide. They need the spiritual reassurance and the fellowship of believers worshipping together. Besides, Christians must get to the young barracks dweller before the pushers do!

The self image of these young people, however, has been pushed down so low that they are slow to trust anybody. They are reluctant to respond to the outreach of a chapel community. Here is why I believe this is so.

Factors Affecting Soldier Self Image

The idea of "Job First—Army Second" affects self image. Soldiers in the lower grades tend to think of themselves as civilians in uniform[1] and to think of careerists as "lifers". Coming into the service only to acquire vocational skills, they usually identify more with their Military Occupational Specialties than as soldiers. Thus, they never really feel a part of the system. Resenting the formal authority structure, they verbalize their attitude often with the statement, "The one thing different about the

[1]Robert T. Gribbon, "Young Adult and Young Soldier Ministry: Civilian and Military Connections," *Military Chaplains' Review* (Spring, 1981), p. 11.

Chaplain Thomason is the chaplain for 4th Transportation Battalion, Ludwigsburg, Germany. Representing the Christian Churches/Churches of Christ, he received his Ph.D. in June 1983. This article is based on his doctoral dissertation, "Can the Evangelical Chaplain Provide Meaningful Ministry to Single Soldiers in Germany in a Peacetime Environment?"

Army is that you can't quit!''[2]

Feelings of isolation affect self image. Dr. Larry Ingraham says, ''The loneliness problem is possibly the most significant one facing our Army today''.[3] Most singles live in barracks isolated geographically from most on–post activity centers and civilian communities. Since they get little information about installation functions and the events they hear about are usually segmented into married or unmarried programs, there is a sociological isolation.

A psychological barrier also exists in the perception that civilians do not like soldiers very much. The fact is, with the exception of the officer grades, civilian Americans have never seen a military career as a particularly high status profession.[4] The structure of the Army itself discourages fraternization among the ranks after hours. Also, being stationed overseas provides a fantasy ''time out'' dimension in which many young soldiers do not consider themselves in the real world and many behave differently than they would in ''real life''!

Peer pressure affects self image. A barracks dweller is restricted to only a couple dozen potential friends, i.e., those with whom he works, those of roughly the same rank, those living in the barracks, and usually those of his own race.[5] Off duty time may find these soldiers divided into groups of two or three; assembling for a brief time, breaking up, and then reassembling into different groups.[6]

Temporary relationships affect self image. Singles refuse to make much of an emotional investment in their relationships while in the Army because these associations are viewed as only temporary, lasting usually less than a year. The closest companionship is between two individuals who consider themselves to be buddies. But even this relationship, the most intimate of any in the barracks, is acknowledged by all to be only temporary.[7]

Other factors that greatly affect the self image of young soldiers are money problems, crime in the barracks, and the Army individual assignment system.

In spite of their lack of trust and their reluctance to respond to the outreach of the chapel community, however, some believe that the single soldier could be very receptive.

---

[2]Larry H. Ingraham, ''The Boys in the Barracks,'' (Unpublished manuscript for the Walter Reed Army Institute of Research, Washington D.C., 1978), pp. II–10 and II–11.

[3]Larry H. Ingraham is quoted by Gail Winfree and Eddie Fleming, ''Oh How I Want to Go Home,'' *Stars and Stripes,* European ed., November 23, 1981.

[4]Ingraham, p. II–8.

[5]Ingraham, p. III–6.

[6]Ingraham, p. II–50.

[7]Ingraham, pp. III–23 and III–24.

Singles Potentially Very Receptive

Robert Short, the author of *The Gospel According to Peanuts,* believes that this age group is potentially the most spiritually open. This is because, "For the first time in their lives, and perhaps for the last, they are usually beginning to ask those very questions which are made to order for the answers of the Christian message".[8] They appear to be "searching for a catalyst for their present and future"[9] and would surely bite if the right bait were offered.[10]

In 1978 Chaplain Paul Forsberg conducted the Young Soldier Survey for the Army Forces Command and discovered that widespread rejection of the chaplaincy was not evident at all. Although the fact that not many of these young people were regular chapel attenders was apparent, this did not mean that they had rejected their faith. They simply stayed away from the institutional church in the process of trying to discover what they really believed.[11]

If the single soldier has not necessarily rejected this faith and is potentially ripe for the chapel program, then what is the answer? What do we do to reach them? What is the right bait?

Why Young Soldiers Appear to Turn Us Off

Keith Miller says that our modern society has forced us to change the way we listen. We tend to screen out non–essential information from our brain allowing in only what will help us with our most pressing personal needs and goals.[12] The barrage of information we are exposed to in our society is so great that we would probably go insane if we tried to listen to everything. Alvin Toffler refers to this psychic overload as "future shock".[13] The answer, then, is to get rid of the theological jargon we trap ourselves with and begin communicating in terms that our modern society can readily receive.

---

[8]Robert Short, "Young Adults, the Popular Arts, and the Bible," *Military Chaplains' Review* (Spring, 1980), p. 42.

[9]Based on personal correspondence between Robert A. Hutcherson, U. S. Army Chaplain, and the writer, 5 March 1982.

[10]Gary T. Sanford, "Some Fishing Equipment for Fishers of Men," *Military Chaplains' Review* (Spring, 1981), p. 54.

[11]Gribbon, p. 15.

[12]Keith Miller, *The Becomers* (Waco: Word Books, 1973), pp. 25–26.

[13]Alvin Toffler, *Future Shock* (New York: Bantam Books, 1970), p. 326.

Reaching Singles Within the Chapel Program

Young people tend to join the Army to get their heads on straight; to find the answers to life's big questions. In order to find these solutions they need significant interaction with older adults. The chapel program is made to order for encounters that can meet these needs! I have a firm conviction that the scriptures, of themselves, have the power to minister. So, if we can present them within a vehicle with which the younger generation could identify I believe these young singles would enthusiastically respond. To concerned chaplains who desire to reach out to single soldiers I have some suggestions that have proven successful among Army chaplains.

Try innovative preaching. Here are some methods. (1) Share in advance your objectives for a sermon, allowing the congregation to give back their expectations of what that sermon should do for them. (2) Deliver a major part of the sermon and then allow the congregation to interpret what was said. Let your folk hold up their hands during the message if something was not clear to them. (3) Have people listen to the sermon from a point of view not their own, i.e., an elderly person as if he were a teen, a mother as if she were her daughter, a wife as if she were her husband, or an officer as if he were enlisted. (4) Shift into the first person and speak from the point of view of, say, a biblical character. (5) Have two speakers dialogue for twenty minutes and then open the topic up for questions from the congregation with the speakers acting as resource people. One preacher reaches a certain spot in his sermon and then sits down. The congregation then gives their input.[14] Visualized sermons using an overhead projector and transparencies work well for me. Experiment with pantomimes, drama, biblical character interviews, and congregational conversations.

Try innovative teaching techniques. Use any opportunity available. You can have Bible studies and discussion groups on week nights. I had a coffee class at the recreation center during the Sunday School hour at one assignment.

Chaplains have used *Daily Walk* devotional guides and the *Bethel Bible Series* effectively to help their folk through the Bible. Bible doctrine workbooks also work well.

The traditional Sunday School class can also have great appeal. Start with refreshments and gab for a few minutes. Then ask some provoking questions to stir discussion and force your students to dig into the scripture for answers. Make your conclusion period a time for decision by applying principles learned to everyday life.[15]

---

[14]Gribbon, pp. 17–18.

[15]Bobbie Reed, *Single on Sunday: A Manual for Successful Single Adult Ministry* (St. Louis: Concordia Press, 1979), p. 40.

Try informal evening services. Having evening services on Sundays may add an extra burden to your day but can also spell big dividends as far as outreach. I have used this service for evangelistic sermons, Bible doctrine courses, running commentary messages, and an Old Testament survey course. Notebooks have been handed to participants for taking notes and numerous printed handouts were provided throughout the series. Refreshments and fellowship followed.

Try Christian films. I show Christian films once each week as part of the chapel program. Commercial movies can be rented from European distributors and films purchased for chaplain use by the Army are available through training support channels. The Army Religious Resource Center has also been helpful. Singles enjoy going to the movies, and recent Christian films are action packed as well as spiritually dynamic.

Try fostering a community or family atmosphere within the congregation. The chapel needs to be a place where love, joy, and peace, as promised by the gospel message, can be realized. The chaplain can create a climate which encourages joint participation in a celebration of victory because of what the Lord has done!

Programs which work best with singles see them, not as an isolated group, but as members of a larger family. They want to build relationships with those who hold similar values. Congregations need to be gradually trained to become loving, accepting families!

How can we train congregations? (1) Put a table next to the door and hand visitors registration cards and name tags as they enter. Introduce visitors during the services. I take sixty seconds each Sunday morning for people to stand and greet one another. The old timers (those who have attended services more than twice) are then responsible for introducing each visitor to the congregation. It works well! (2) Mail picture postcards to visitors containing a handwritten welcome message. (3) Plan a monthly Sunday lunch for the congregation after the morning service in honor of all the visitors who came the month before. (4) Have your families adopt a single, inviting him/her home on a regular basis for a prescribed period of time. Then have the families switch singles. When a young single enters a chapel building for the first time he should be engulfed in God's love. "Run a chapel like a church", says Chaplain Gary Sanford, "and you've got a living, loving, family relationship—full of young soldiers!"[16]

Reaching Young Adult Soldiers Within an Indigenous Singles Program

Bobbie Reed says that there are four ways to really mend the lives of singles: accept them, comfort them, care about them, and listen.[17] What-

[16]Sanford, p. 55.

[17]Reed, pp. 10–11.

ever programs you establish, include these elements. Here are some ways to initiate an indigenous singles program.

Establish small groups. On Sundays you can have Bible studies, worship, brunches, evening services and afterglows. Mondays through Thursdays are good for special topic seminars, small group discussions, and special service projects. Friday and Saturday nights lend themselves to more organized parties and socials. Saturdays can also be used for breakfasts, work days, trips to the zoo or theater, one day conferences, and other activities which can include children as well as adults.[18] Other opportunities for small group involvement can be the chapel choir, athletic teams, a single women's group, and a Christian coffeehouse. Any small group will meet the needs of loneliness and isolation which comes with being stationed overseas. The magic word for small groups is continuity. Keep the functions regular and punctual.

Establish a book and tape library. The library idea has worked well particularly in small border camps along the Iron Curtain. I found the library successful in conjunction with a Christian coffeehouse. Let the soldiers check out the books and take them back to the barracks. Balance the risk of losing a few books occasionally with the victory of transformed lives when Christian concepts come in contact with receptive minds.

Establish a chapel newsletter on at least a monthly basis. Have it contain an activities calendar of chapel programs, an update of new arrivals to the chapel library, and an article written by the chaplain concerning issues singles face. Dress it up with cartoons, artwork, etc. It will keep your installation informed.

Establish a retreat program. Soldiers go on religious retreats who will usually shy away from Sunday services and other chapel functions. Chaplains have had organized single soldier retreats, marriage encounter retreats, parish development retreats, ski retreats, canoeing retreats, and commander/first sergeant retreats. Almost any small group setting away from peers will give an occasion for winning some listening ears. I have discovered that the spiritual impact of a well planned retreat is often the push many need for renewing their Christian commitment and countering the peer pressure from the barracks crowd. "Retreat ministries," states Chaplain Sanford, "have been the dynamite that has blown many a bored, angry, lonely, and apathetic soldier out of the barracks and into a positive trip with God and man".[19]

The most popular retreat locations are the ones available through the Armed Forces Recreation Centers (AFRC) and the Religious Resource Center (RRC) at Berchtesgaden, Chiemsee, and Garmisch-

---

[18]Reed, p. 81.

[19]Sanford, p. 56.

Partenkirchen in southern Germany. Chaplains can sponsor retreats through the RRC which coordinates religious activities at these three locations.

I was able to find a small retreat house on my own in the Schwabian Alps less than fifty miles from my installation. At that distance we could use a military bus which bypassed the hassle of arranging for commercial transportation. Twenty to thirty people each quarter spent two days nestled in this hide-a-way enjoying recreational and spiritual refreshment. Other chaplains have conducted one day retreats using local gasthaus facilities within the area of their installations.

The key to successful singles groups is to never divorce them from the chapel program. Group meetings should not be scheduled in conflict with chapel events where singles could profitably be involved. The chapel needs to be one program, not a group of splinter activities with no continuity.

The chaplain, unlike his civilian counterpart, has the military structure in which he can work. If he plans his ministry effectively the unit chaplain can take advantage of the unit structure to reach out to his young barracks folk.

Reaching Young Adult Soldiers Within the Unit Structure

A chaplain can work within the same structure and in the same locations as the people to whom he ministers; a civilian cannot! He and the soldier share the same turf! The chaplain, in fact, is expected to show up once in awhile at the job sites and during unit training. Seldom considered an intruder, he is nearly always welcomed anywhere at anytime.

Ministry of presence is simply being where the troops are, doing what the troops are doing, and sharing in their experiences. So eat in their dining facility with them, visit them in the motor pools, and make an appearance during their training. This approach to ministry certainly was not taught in seminary. Ministers who become chaplains have some real adjustments to make. But as Chaplain Buzby very aptly put it, "People like doctors who make house calls!"[20]

Where are the best places to go? Anywhere a soldier is. He may have the opportunity to see a chaplain right when he has a need. Try early morning formations, recreation, physical training, informal breaks at the snack bar, or a commander's office for coffee and a chat.

What is the purpose for worksite visitation? Visit to see what's going on, to see what each soldier does, to establish casual relationships, to build morale, and to let the troops see a chaplain who really cares.

How much of the chaplain's time should be spent doing this? The

---

[20]Based on personal correspondence between Winfield D. Buzby, U. S. Army Chaplain, and the writer, 7 March 1982.

general consensus of opinion from chaplains relatively successful with troops is this: spend roughly 40% to 50% of your duty day outside your office! I believe, however, that this can be overdone. It is possible to be so busy attending meetings and putting in appearances that other types of ministry get neglected.

Chaplains report that their ministry of presence after duty hours met with mixed success. Often the impression is left that the barracks after duty is private domain and soldiers prefer to be left alone there. That may be true, but those of us that have been in the Army any time at all know that barracks life is anything but private! Sensitive to this, I trained Christian barracks dwellers how to share their faith and then sent them back into their own barracks. In addition, Advent season will always find an organized Christmas caroling group marching through the halls not only sharing their songs but also recruiting other singers. Pre–announced Christian films have been shown occasionally in the dayrooms.

A setting for establishing casual relationships between soldiers and chaplain exists in the classroom. The Army chaplain may sponsor a mandatory class during prime time training on any subject related to morals, ethics, or morale. He must, of course, be sensitive to the fact that the class is mandatory and not impose religious doctrines as such on his students. But discreetly done, the chaplain can influnce large numbers of soldiers to a more wholesome lifestyle. Chaplains who use this approach say that often the class will lead to deeper dialogue with individuals at a later time.

Another event that can be aimed at the unit as a whole is the prayer breakfast. A ready made opportunity for this event is always the annual National Prayer Breakfast observed in nearly every military community in the world as well as in Washington, D.C. A chaplain may wish to sponsor a breakfast (lunch or supper) at other times during the year as well: Easter, Thanksgiving, Christmas, Veterans' Day, the birthday of Dr. Martin Luther King Jr., Memorial Day, or simply one every month or quarter. A guest speaker is often invited and sometime a local choir. Personnel in the unit may volunteer to lead in public prayer, read the scripture, or sing a song. I have used the Covenant Players religious drama team on these occasions effectively.

What's the Bottom Line?

Contemporary style worship and innovative programs work well with singles; so do the more traditional ones! In fact, the things chaplains have been doing all along work well with singles. Why is this? It is because programs don't work; people do![21] The folk who run successful programs appear to be the people who are more concerned about ministry than they are about either "success" or "failure".

---

[21] Short, p. 43.

There is no substitute for genuinely living and verbally communicating your own personal faith! Young adults are particularly receptive to anything that is authentic. You are a soldier. A military member, grieving or depressed with a personal problem, may have trouble relating to the civilian world, especially if that world happens to be a foreign country. None of his buddies or supervisors have those precious answers because the problem can only be solved on a spiritual level. You, his comrade of the cross, are his only real alternative. No one else can really fit into that need but you. It is tailor made for you and the position you hold.

Can a chaplain minister effectively to young single soldiers living in Europe? If that chaplain knows who he is, knows the people to whom he would minister, knows his resources, and knows who he represents, the answer becomes a resounding yes!

A Pastoral Care Model for the Military Community Family Life Center

Chaplain (MAJ) Dan C. McCall

A model of pastoral care for the military community Family Life Center was developed during a fifteen–month program of education in preparation for service in the Family Life area. This program evolved from the combining of theological and psychological norms. The unique problems of the military community determined the shape and direction of the model, and limited the concepts to those applicable to the situation (system and relationships).

The progress of the formation/application will be shown in two major areas, (1) the programs and activities that build community and quality of life among families and (2) pastoral counseling that uses the same norms to provide a basis of ministry to individuals within families. In short, a model of pastoral care will be demonstrated that applies the psychological norms of systems theory to the theological norms of the great commandment for the practice of ministry within the military community Family Life Center.

The model deals with how theology and psychology can enrich each other. This perhaps could be called pastoral psychology, but the assumption of the two disciplines are not equated, only examining what each has to say to the other based upon given situations, thus relating data of both disciplines concerning common situations. The design of the project will be to examine human experience from a systems theory approach and apply that to *the theological base which is the foundation of the model.*

The theological and psychological norms will be related to the military situation. This application of the model will be limited to the

Chaplain McCall re–entered the military in 1971, with prior service as an Armor Officer. He is a graduate of Vanderbilt University, holds a Master of Divinity degree from Emmanuel School of Religion (Christian Churches, Chruches of Christ), a Master of Arts in Guidance and Counseling from Ball State University, and a Doctor of Ministry degree from Interdenominational Theological Center in Atlanta. He and his wife Jody have five children and four grandchildren. He presently serves as Director of the Family Life Center at Fort Carson, Colorado.

Family Life Center and although the principles will apply to the parish ministry of a Chapel it will not take on the characteristics of the traditional congregational ministry.

The Norm of the Open System

A major problem of the military community is the feeling of being disconnected, cut off, of not belonging. These feelings have been identified as feelings of isolation and depression. This could be described as a closed system of hurt and alienation due to the continual process of going and coming. On any military base approximately one third of the personnel rotate or change location each year. The model relates to this problem because the model's primary goal is to develop programs to connect people, relate them to each other in positive and meaningful relationships. In short, it gives people the opportunity to build a support system. The meeting of the social and psychological needs leads to the opportunity to meet the spiritual needs of families within the military community— people caring and reaching out in a dynamic way.

The implications of this concept are that people are a part of open systems that interact—their biological system, work system, social system, political system, religious and even their military system. The systems are dynamic, open, and always changing, finding new people with whom to interact. To apply this norm to our model we need to understand that individual systems are effected by outside influences, other systems—in a theological sense, affected by God and neighbor; in a behavioral science sense affected by other inter–related systems. Therefore it is necessary to understand the system in which the individual family lives, as well as the family in which the individual lives. There is a dynamic interaction among the parts. This affecting, or changing, is a constant process of becoming.

Thus, open systems are living organizations, interacting with each other as well as with the environment. This is true theologically as well as psychologically.

The Norm of Relationships (Life as Communion)

It is important to help an individual to see himself/herself as part of a family and it is also important to help families to see themselves as part of a larger system, the community. Therefore, in this model transient families will be helped to see themselves as part of a support network of the military community and the surrounding civilian community, the nation and the world. The programs should help individual families to "connect" with other systems, i.e., religious, work, school, and the social life of the community, providing and encouraging opportunity for communication and fellowship. This is done through activities of the Family Life Center.

Whether life is defined as only having real meaning in the mutual

interaction of persons within a community or simply to say that people need people, we are addressing concepts of purpose and quality of life. There must be community values that transcend individual wants, and a commitment to the common good. Just as this has impact on individual self–worth it also has impact on community esteem and is the "glue" that holds the system together.

The Norm of Love

The quality of a relationship is a theologically as well as a psychologically important matter. In theological terms one speaks of loving God, neighbor and self; in psychological terms one speaks of trust and reaching out and caring.

Providing the opportunity for association and contacts for relationships to grow is what makes up the outreach program of the Family Life Center. Regular programs that help meet the needs of community members and pastoral counseling that helps meet the needs of individual families are the primary concerns of this model. The theme of "supporting the Army family" addresses this point.

To love and allow ourselves to be loved (to reach out and to respond to others who reach out) is an essential quality of our relationships. The purpose of this project is to provide a ministry that will encourage loving relationships. Karl Menninger points out that love is essential in the following statements:

> What the world needs and what more human beings need, for their own mental health and that of the universe, is not to care less but to care more. For this we have no chemicals . . . only a person can heal a person.
>
> True love is more concerned about the welfare of the one loved than with its own immediate satisfactions, that it demands nothing, but is patient and kind, and modest; that it is free from jealousy, boastfulness, arrogance, and rudeness, that it can bear all things; hope and endure. So said Saint Paul. . . .
>
> A patient can go a long way toward "righting himself" and maintaining his balance in spite of adversities if he can be sure of his "love relationships"—both giving and receiving. . . . He (the patient) must be able to feel that he can love without penalty—not without price, not without cost to himself, but without punishment.[1]

---

[1]Karl Menninger, *The Vital Balance* (New York: Penguin, 1977), p. 294, 365, and p. 364.

Loving relationships are the goal. Glasser emphasized this:

> Psychiatry must be concerned with two basic psychological needs: the need to love and be loved and the need to feel that we are worthwhile to ourselves and to others. Helping patients fulfill these two needs is the basis of Reality Therapy.[2]

The meeting of these two basic psychological needs is also the goal of the Family Life Center. This is why the center program and counseling activities seek to reach out and care for the isolated members of the community.

Finally, a theological perspective of "being loved precedes loving" gets to the heart of the objective of this model. The Family Life Center reaches out and demonstrates caring which develops caring among the families of the community. In the counseling program individuals are encouraged to demonstrate caring and loving as a way of bringing about change within a family system or a marriage relationship.

Presenting the Model

The specifics of the Family Life Center model are broken down into two categories: (1) programs and activities and (2) counseling. This article will deal only with the first. Resources and personnel are important factors to be included, because they make the success of the model possible. A brief overview of the previous program will be presented. The reason for this is that the present assignment of this writer to the Fort Carson Family Life Center was begun with the intention of incorporating the very model herein described. It began as an experiment because it was a new field and although the concepts were sound, they were as yet untested in this arena. The response has been overwhelming and the credit needs to be given to the soundness of the principles applied, to the resources made available by the military, and to the personnel involved.

The previous program included periodical workshops on assertiveness training, positive self image, and parenting the newborn infant. There was an annual Family Life Center retreat, Children's Christmas Party, and other seasonal events. There was a women's volleyball team, weekly exercise class and craft classes on and off post. The growth that has been demonstrated began with a sound base already established.

Types of Ministry

The following is a look into the Family Life Center program as it has progressed since January, 1982. The programs consisted of lecture series and workshops using resource persons who had experience and expertise

---

[2]Glasser, *Reality Therapy*, p. 9.

in their particular field. Some of these all-day sessions were conducted by the following:

- Dolores Curran, Catholic author and columnist, *Parenting*;
- Dr. Richard Gee, family therapist, *Structural Family Therapy*;
- Nan Riegel, MSW, *Communications in Marriage*;
- Sandra Felt, MSW, *Stress Management*;
- Ann LeMoine, Ph.D., *Mother/Daughter Relationships*;
- Marty Olsen, Ph.D., *Pillars of Marriage*;
- Gary Gossage, Ph.D., *Childhood Development*;
- Reverend Marvin Kapuchion, *Blended Families*.

These sessions were not only informative but were conducted in such a manner as to demonstrate that the Family Life Center program was of sufficient quality to merit the participants' time and effort to be there. The entire program began to grow in attendance and many of the participants became a part of the overall program after having attended one of these seminars. Attendance began with thirty and grew to over one hundred per session. During the programs a nursery was provided for the children, who joined their parents for a pot–luck lunch.

A full schedule of activities was conducted throughout the year. It was so extensive that its description must be confined to an outline form:

Wonderful Wednesdays were day–long field trips for the entire family with transportation provided and the cost of admission underwritten by the Family Life Center. It ran from June through August, 1982. The events were as follows:

- Penrose Retreat Center: Stress Management Workshop.
- The North Pole (Santa's Workshop): Amusement Park.
- Star Ranch: Seminar on "Traits of a Healthy Family."
- Monument Park: Picnic, recreation.
- Bear Creek Nature Center: Tour of "God's Creation", museum.
- Penrose Retreat Center: Workshop on "Parenting Adolescents."
- Cheyenne Mountain Zoo.
- Monument Park: Food Preparation Workshop.
- Pueblo Park and Zoo.
- Penrose Retreat Center Seminar: "Why I Can't Get Everything Done."
- Elitch Gardens, Denver: Amusement Park.
- Buckskin Joe's: Western Town Tour.

Transportation was supplied by the Family Life Center 32–passenger bus, but soon two 44–passenger busses provided by the Transportation Section of the military were added to accommodate the growing number of participants. Other field trips included such activities as a day at Royal Gorge (scenic attraction) and a visit to a local pumpkin farm where

each child was allowed to pick a free pumpkin from the field for Halloween.

Classes. Attendance in the Family Life Center program grew in the first fifteen months from approximately 300 per month to an average of 1,800 a month. In March, 1983, participation reached an all–time high of 2,132, and continued to grow to an attendance of 3,000 in October 1983. Many of these regular participants were introduced to the program through the outreach program, featuring craft classes which meet five times a week, four of those off–post in housing areas with a high concentration of military families. Some of the classes are:

- Crafts: Ceramics, macrame, painting, sewing, craft kits, cake decorating, microwave cooking, fabric picture frames, budgeting, etc.
- Exercise: Meets twice a week, has four instructors, mainly aerobics set to music.
- S.T.E.P.: Systematic Training for Effective Parenting. A nine–week course meeting once a week.
- Parents of the Newborn: Taught by a community health nurse
- Positive Self-Image: Conducted by the Director of Religious Education.
- Scriptural Foundations of the Home.
- Bible Studies.

Sports. On all of the family outings there is a time for recreation where the entire family participates. Altough the volleyball teams are made up of women only, this activity has become a major activity for the families involved, thus it serves as a good example of the sports activities, but also demonstrates the overall atmosphere of the Family Life Center program. This year there were two Family Life Center teams with twelve on each team. They practiced twice each week, with games once a week. One special treat was a group trip to the United States Olympic Center in Colorado Springs to observe an evening of competition between the Japanese and American Olympic Volleyball teams. The Family Life Center teams finished first and second in the City Parks and Recreation League regular season and also in the post–season tournaments. One team (Spikers) won the season title and the other team (Diggers) was second. In the tournament the Diggers placed first and the Spikers were second. Both teams were undefeated except for losses to each other. They were provided with uniforms with Family Life Center printed on the front and their name on the back. It was an *exciting* season and at every game about forty children, lovingly supervised by their fathers, were there cheering their moms to victory. The real contest was to decide whether to watch the two excellent teams compete and interact, or to watch the children and their fathers. As in all the Family Life activities, there is a unique blend of racially–mixed families that is not so evident in the civilian community. To watch these beautiful children and their parents is

to see God's universal love in action. The highlight of the season was a banquet with entertainment from within the group. The Post Chaplain was there to express appreciation to the team and coaches for their witness in the community and to present trophies and awards. His comments reflected the awareness of the interaction and loving relationships that exist in the Family Life program and are a part of the overall military community at Fort Carson.

Other Activities. Sports were used in various ways for other segments of the program. One example is the Waiting Wives group. These are women whose husbands are geographically separated for unaccompanied (short) tours ranging from thirty days to two years. They meet twice a month for programs applicable to their situation and for activities such as bowling and skating with their children. One special get–together was a day at Penrose Retreat Center where they baked cookies and candies to send to their husbands for Christmas. While the mothers baked, the children decoupaged family pictures to include in their particular package.

Another miscellaneous activity for wives is "Mom's Day Off". A nursery is provided for the day while mothers, usually in groups of four or five, sometimes more, sometimes less or even alone, go shopping, bowling, swimming, to the grocery or a doctor's appointment—whatever they wish.

One of the most challenging and rewarding events is the annual Children's Christmas Party. Last year there were 250 children, plus their parents. There was a program of Christmas music, a welcome by the Commanding General and Post Chaplain, a complete buffet meal, clowns to entertain, and a visit from "Santa" with a gift for each child which had been donated by the Officers' Wives' Club, the JAG (Judge Advocate General) Wives, and the MEDDAC (medical) Wives. These groups provided top quality gifts (the price limit they set was $7) that had been individually chosen by their members according to age and sex of the child whose name they had drawn.

This particular event is an example of the community effort of the Family Life program. It shows how different segments of the military community reach out to each other in a caring manner. It also demonstrates how a mass of people can become an orderly, family–style gathering of friends.

The logistics for this children's day made the difference. A service club was made available, with a stage for Santa, his throne–type red velvet chair, a backstage loading dock to transport the gifts from the truck that delivered them from the various locations, enough chairs for everyone to have a seat during the program, a kitchen from which to serve the meal and to mix the fancy fruit punch. Many volunteers helped provide Santa with the appropriate gift for the next youngster as he or she came by, others helped with the serving of the meal and/or presenting the program. As is the practice at all functions, participants are asked

to bring a vegetable, salad or dessert. As usual, there was plenty of good food for all to enjoy. The Family Life Center furnished fried chickén, rolls, beverage, baked beans and sheet cakes. This was a small expense for such a large endeavor. The only "hitch" was that some extra children and their parents attended without having signed up in advance, a requirement for all activities and programs. Luckily, there were enough extra gifts to go around.

Social Events. Monthly social events are scheduled for couples in particular, nursery provided, that give couples a special time together in an atmosphere of Christian fellowship. Some examples are an authentic hayride, square dance, cookout, dinner, and pot luck luncheons. Couples' banquets were held for Thanksgiving, Christmas, Valentine's Day, and Easter. These included dinner speakers who were Christian professionals in areas relating to family matters.

Retreats. One–day retreats were held throughout the year at area ranches and retreat centers for marriage enrichment programs. A weekend for the entire family at Christ Haven, a Christian resort, provided a mini–vacation for the family, with a full program of meetings, worship services and free time for the adults while the children had their own classes with activities and crafts related to the Bible studies. Several hours of family time were included as part of the schedule for individual family walks, swimming, devotional times. The Family Life Center nursery personnel were there for the entire weeknd, so that the small children had their usual sitters. All the above ingredients were factors that made this weekend very special for those families. Their comments, even months later, are evidence of the impact this program had on the quality of their family life.

Units. One area of the Family Life program is geared to the individual soldier, through unit participation. Service persons are excused from duty to attend these programs. One example is the "Duty Day with God", when the soldier and his/her family have a day-long spiritual retreat. Another kind of unit activity is a seminar such as the three–day Domestic Violence and Crisis Intervention program for unit commanders and first sergeants. This workshop was conducted by a resource team from the C. Henry Kempe National Center for Prevention of Child Abuse and Neglect. Finally, a program on service women's issues was presented, including Rape, Rape Awareness, and Rape Prevention and a session on dealing with sexual harrassment in the military setting.

School Project. There are two kinds of emphasis directed toward students, besides the regular Family Life program. One of these is single events to build up identity with Christian–oriented relationships. For example, the members of the football team and cheerleaders at the junior high school were guests of the Family Life Center at one of the U.S. Air Force Academy football games, with tickets donated by Recreation

Services.

The major youth–oriented project was a two–month Family Life Awards program, initiated in July 1982 and concluded with a special awards assembly in February 1983. This contest was open to students in the sixth through the ninth grades. It was incorporated into the English, Art and Social Studies classes where students prepared projects, essays and art work depicting qualities of family life. These entries were judged by the faculty, with first, second and third place winners selected from each class. First prize in each class was a weekend for their family at Lost Valley Ranch, a popular resort in the mountains, which also happens to be Christian–owned and operated. Second and third prizes consisted of a special edition four–volume and two–volume set of National Geographic books.

The program, as evidenced in the awards assembly, brought together various segments of the community—parents, teachers, school administration, and the military command. The Superintendent of Schools and Post Commander presented the awards, following comments by the school principal and Post Chaplain.

Personnel

Given the sheer time involved in the programs and activities of the Family Life Center, how can one person handle this kind of scheduling and be an effective counselor? The answer is that one person cannot, and need not try to do all of it. Built into the program is a staff and a corps of volunteers working under the direction of the Family Life Chaplain. The Family Life Center is an umbrella under which these programs, activities and counseling take place.

The staff of the Fort Carson Family Life Center consists of a Chaplain/Director, one secretary (GS 3), one Chaplains' Assistant (71M) and one civilian missionary assigned from and salaried by the Presbyterian Church. The nursery is staffed by paid attendants. It is necessary to point out that this number of staff personnel is insufficient to carry such a program. However, the persons who fill these slots are outstanding in their dedication and skills, and their primary focus is on ministry. They transcend "doing a job" in every sense and in every case.

The secretary enters in helping, directing, setting up, and leading some of the activities and classes. Her personality and love for the people in the program generate a sense of family that exemplifies this model of ministry. The Presbyterian Missionary coordinates the Outreach Program which used to be a separate activity attached to the Family Life Center. It now incorporates the activities such as crafts, Wonderful Wednesday program, retreats, Children's Christmas Party, luncheons, and dinners, with new items being added as the program grows and develops. The present coordinator has served in this capacity for over seventeen years, providing a continuity to the chapel family. Her ministry

includes being a "mother figure" for the young women who confide in her and relate to her for support in times of need and stress. She visits in their homes, at the hospital, and in general cares about them. The nursery personnel are paid staff members, but the care they provide is more of a ministry than a job. They bring crafts for the children, get to know them personally, treat them with love and care that provide a role model for the natural parents. Finally, a number of volunteers are in the program as teachers for the classes. Outside resource persons (lecturers, professionals) usually are paid for their services, but some volunteer their time and expertise to the program. The overall staff and volunteers of the Family Life Center make a core group that operates in harmony and service that literally carries the program and causes people to want to be part of the ministry.

Resources

The Colorado Springs–Denver area provides a wealth of professional resources in personnel and locations for activities, field trips and retreats. The opportunity of being located in this area complements this model of ministry by providing resources which might not be available elsewhere. Because of differences in resources and support groups, the Family Life Center ministry will vary in each individual location. One of the major advantages of this particular situation is the support received from the Staff Chaplain and military command at Fort Carson.

Physical support has been provided as well. The Penrose Retreat Center is an outstanding facility assigned to the Chaplain section for the religious ministry which includes the Family Life Center. This is an exceptional opportunity. Another bonus is the bus belonging to the program. These advantages depend on the generosity and concern of the military post leadership. Without them the work still would be possible, but much more difficult.

Another major factor is funding. The Family Life ministry is a non–revenue–producing ministry. The program is supported through offerings from various chapels on post. This money is used for food, nursery, bus maintenance, underwriting the cost for religious retreats, and other such needs. Also, appropriated funds are allocated for use in this program. Social events, excursions, recreation, and school programs are provided by these funds to enhance the quality of life for military families. That is why this model has some emphasis on programs which traditionally are not "religion-oriented", and are directed to the total community—non–religious, Catholic, Protestant, Jew.

Facilities

The one detriment in the Fort Carson Family Life Center is the current facility available for the general program. The present situation is that the Family Life Center is located in the Main Post Chapel. This is an in-

trusion into their space, as it fills the building with constant crowds of people coming and going, overflows the small nursery facility, and generally changes drastically the tranquil setting of the chapel atmosphere. It limits the freedom of both the chapel and Family Life Center programs. The participants do not have ownership in the Family Life Program because they assume it belongs to the Main Post Chapel program. It limits the growth of the Family Life activities due to lack of space. The Chaplain/Director's office is small by any standards, but must be used for family counseling, which is complicated by having everyone squeezed into a very small room. The secretary is outside in a cubicle which used to be part of the hallway. The missionary/coordinator has a desk in another office. The hosting chapel family is most cordial and supportive of the Family Life Center presence, but both programs would benefit from separate facilities.

The ideal situation would be a separate building containing the following: a multi–purpose room for classes, sports, crafts, banquets, programs; a nursery with adequate space and equipment; a complete kitchen; four or five counseling rooms (the most urgent need). This would expand the counseling ministry to include group sessions, space for family counseling with a play area where children could be observed, a one–way mirror setup where a co–therapist or supervisor could observe or supervise the training of other therapists. A music system in the background would act as a sound control screen. An outdoor recreation area would facilitiate sports activities. Finally, adequate office facilities would enhance and strengthen the entire program. We are now in the process of acquiring such a facility.

Conclusion

Every program, every situation has its advantages and disadvantages. It must be concluded that in the Fort Carson Family Life Center the positive far outweighs the negative. It has provided an opportunity to put into practice the attitudes, knowledge, norms, theories and aspirations gleaned from the classroom. It is only right that the military community should reap the benefits from the training it has invested for this purpose. The military system has its problems. The military community has its unique situations both positive and negative. The Family Life Center is able to present a model of ministry that makes a difference.

Coping with Family Stress

Parker Rossman

How can the chaplain help military personnel cope with family stress? One does not need to present evidence for the presence of a great deal of stress. For five of the last seven years I have taught a sociology course in which a high percentage of the students have been Navy wives or personnel. I ask the students to undertake a research project on some social problem which concerns them. No matter what problem they select—juvenile delinquency, drinking or drug abuse, children's problems at school—they tend to track the cause back to stress among military families.

The discussion inevitably comes to focus on what might be done about heavy burdens of stress? The causes cannot for the most part be eliminated: not frequent moves, family separation during long periods of sea duty, long work hours, frustration with superiors or subordinates, or having to remember which information can be shared with relatives and which is classified. A stressful crisis may result from outside forces, beyond the control of a family; or internally, such as divorce or serious illness. Some wives try hard to deal with some of the causes of stress which can be alleviated. They seek counsel on legal or financial problems or difficulties with children. They may volunteer their services to replace long periods of boredom with meaningful activity. But many families are in anguish from not knowing what else to do.

The Need for Support Networks

My new book, *Family Survival: Coping With Stress* (Pilgrim Press, Press, 1984), grew in part out of the need of many families in such stressful situations to give more thought to helping themselves. This is not to minimize the need for warm, supportive religious ministry. But if

Parker Rossman, former Dean of the Ecumenical Continuing Education Center at Yale is author of *Hospice: Creating New Models of Care for the Terminally Ill* (Association Press); of *Family Survival* (Pilgrim Press, 1984), and with Professor G. Noyce of Yale is completing a book for Judson Press on building support networks to enable the helping professions to be more caring.

the chaplain is to bring excellence into his tasks, when he carries the burden of so many families in stressful situations, the families must be helped to do more for themselves. What can they do?

Ordinary people in many different kinds of communities have been finding new ways to form networks in which families can help each other cope with difficult situations. Support networks can be especially helpful for, and can be especially needed by, military families. We have often simply forgotten how important these kinds of supportive human relationships are in an era when American society has surrounded people with so many "safety nets": police protection, health care, counseling services, free education, pensions and benefits. It is easy therefore in the military community to expect others to take care of problems, and to fail to see ways in which we can help ourselves.

The problem, of course, affects not only military families but all families. Old–fashioned extended families have tended to disappear. We counsel young married couples on child care and sex, but not on how to form and nurture support networks. A high percentage of military couples spend a great deal of their time away from their extended families, even if they were lucky enough to have enjoyed this old–fashioned sort of support.

Just as one cell of the human body fails when separated from the rest of the organism, and as young children fail psychologically and spiritually when isolated from human connections, so also young families are imperiled when they are isolated and neglected. What can be done to restore the warm closeness of the large families of another generation? What alternative is there for the family which has but one parent at home for long periods of time? Most young families simply do not know what they miss by way of family enrichment and empowerment when they lack supportive network relationships.

Many families are fortunate enough to fall naturally or accidentally into such networks. Several women who live near each other may take turns baby–sitting for each other or may gather several mornings a week for coffee and talk. Many others do not know the value of such support or how to form such groups for themselves.

Family researchers have pointed out that although there is a great deal of research on the family in America, little is actually known about family–to–family relationships. Many people fall naturally into networks through their work, churches or ethnic clubs, or because of particular needs (such as Alcoholics Anonymous). Most of us, when we think about it, recognize the existence of and the importance of this networking.

Looking Around for Experience to Share

Alcoholics Anonymous and similar organizations become formal support networks because they are structured to help people help themselves in

crises. There are a good many such models which can be studied for ideas and experience to use in helping families in stressful situations a long way from home.

In addition to such formal networks, there are many informal or primary groupings which can be helped to act like a loving extended family. We are so used to seeing them function, almost naturally, in the context of many religious institutions and ministries, that we forget to learn what we can do to help form networks quickly when they are needed.

Families in stressful situations often expend a tremendous amount of energy, both physical and emotional. A support network can help replenish that energy. Such a network consists of a structure, energy, and information. Support networks, like families themselves, need to be developed and nourished. They do not just happen without effort, however much people may value the warm fellowship of family and friends.

One family counselor says that today even the best families face about three serious crises a year. Kenneth Keniston, as a result of his research on families, says that everyone must now give more thought to how families can be better supported, even in the best situations. Many young people are embarrassed to admit that they need the support of others, not realizing that there are few self–sufficient families. Keniston says there never were, that in fact all families always needed help. They have for the most part found the help they needed by banding together to support each other.

It is interesting and important to note that millions of families have survived overwhelming disasters in our century. Some of them have seen their homes and cities destroyed by firebombs. Some have suffered terribly destructive floods or earthquakes. Millions of people have had to flee as refugees to strange and often unwelcoming lands. Their experience in coping with stress provides one model for examination here.

Networks for Helping Each Other

A few people succeed in creating support networks for themselves, but most of us find it difficult to do. What we fail to see is that it may be easier to help create a network for someone else, and to help ourselves in the process. Our first support networks, beyond primary family groupings, are other children and teen–age friends at school. In a time when people move more often, such networks fall apart and fail to serve fundamental needs. People with children often find it easy to form networks with others who have children the same age; they do not understand the difficulties of those who do not have children—until their own are grown and gone.

An interesting phenomenon of American life, almost totally overlooked by many people, has been the mushrooming of support groupings during the last three decades. There are now over 500,000 self–help net-

works for families or individuals with special problems, including almost every serious medical problem. Military families who feel the need for off–base relationships most often find them in parish churches or in self–help groups—families of children with leukemia, mental illness, autistic children, overachieving children, foster children, adopted children or whatever.

It is important to point out that military families, partly because they move around so much, begin to lose their natural support systems. As a result, they usually must make more of an effort to find and create such support networks. However, it is often difficult to persuade younger people to prepare themselves in advance to cope with stress and other problems. By the time they discover their need for a support network it may be too late to create one.

Chapels and Religious Networks

Many religious groups provide network support such as bible study groups, prayer groups, Sunday School classes, even if that is not their primary purpose. Some congregations are small enough to serve many members as support networks. However, most such groupings can better serve as support networks if they are helped to be more aware of the need and of how networks can be prepared to help in time of stress.

Again, religious people tend to take this for granted. Everyone sees the outpouring of help from other members of a religious group when there is sickness or death within the community. Stress, however, is not as immediately visible, nor is it as clear how we can help others in stressful situations.

There is a body of literature and experience which can be very helpful in the deliberate formation of religious networks. Mary Howell's book, *Helping Ourselves*, the Jewish Chavurah described by Bernard Reissman, Margaret Sawin's family clusters program (her address for more information and consultation is included in the bibliography), and my own book tell how to create groupings to provide needed support for families and individuals in the religious context. Such groupings seek to bring together a group of friends and neighbors to develop trusting relationships, to share values and insights, to provide growth in mutual support, and to facilitate family growth and enrichment. One congregation provides such a support group for any person who wishes to belong to one, with members of all ages spending holidays, birthdays and special occasions together just as relatives do when they can. Such activities add up to what a World Council of Churches conference called "family empowerment."

People in these church networks help each other in emergencies, in baby sitting and other exchanges, and they help members build deeper, more meaningful relationships. Most of all, they help group members learn to look after each other in times of stress. One pastor said

that people in his congregation formerly turned to strangers or to casual acquaintances in a crisis. Now they have sustaining relationships with a "larger family". People in the networks are more open to one another. Together they find strength to care for one another and to allow themselves to get involved with the problems of other people. Previously, many of them would not have done so. That congregation also helps provide professional help—psychiatric, counseling or whatever—not only to individuals but to help the whole group be supportive of each other, and to make any crisis or conflict in the group become a learning experience in human relationships.

But someone says: "Military people, however disastrous their problems, always can turn to experts and helping agencies, such as the post hospital, the legal office, day care centers, and community and counseling services. Why do you suggest that military people also need additional support networks?"

The chaplain and other professionals cannot deal personally with every stressful situation. They need to be able to recruit friends and neighbors for cooperative teamwork to help carry their heavy burdens. Such teamwork can strengthen everyone.

The Hospice Model

One illustration is provided by the Hospice movement which helps families of terminally–ill people. The success of this movement, which helps families teach other families what they learned, can provide ideas for helping people in other situations also.

Death and the grief which precedes death when a family member takes a long time to die, draws some families closer together. The Hospice movement helps families grow stronger by facing the stress with the help of others, instead of trying to avoid it. Hospice creates a support network which includes the family, the patient, neighbors and friends, and relatives where available, all in partnership with the professional staff: physicians, nurses, social workers, clergy, psychiatrists or others. The family and the network replenish their energy as people learn to pull together, establishing close intergenerational relationships.

The professionals in the network essentially do two things. They provide training so that volunteers and family members can do by themselves most of what is needed to care for the dying patient and sustain the network. But they are always available on call, twenty–four hours a day, seven days a week. They find that it is astonishing what a family and a few neighbors can do to cope with a stressful situation, without it becoming an impossible burden for anyone, if they can get any kind of help they need within a half hour, any time day or night. The professionals actually do much less, but their services are used at moments of greatest need.

This kind of network organization and training has made it possi-

ble for family members to be kept at home and out of institutions. More significantly it has helped families turn a stressful crisis into a time of learning and life–enrichment. "What the hospice movement has been experimenting with," one pastor said, "is the creation of extended families for people who do not have them, proving support and training for a network of people gathered around a family that at the moment needs help." These volunteers and family members become more skilled, more resourceful, more active in coping with their own problems and in helping others cope with theirs.

The Hospice program has therefore made possible great financial savings both for families and for the government, by keeping people out of hospitals. An important part of the Hospice philosophy is the principle that one works not with the individual, but with the entire family as the unit of care. It also seeks to do more than help the family cope with a particularly difficult stressful situation, seeking to help people grow and enrich their lives in times of stress. It is rooted in philosophical themes that value life and believe in sources of help which transcend the capacity of any one person, family, or group to exist meaningfully alone.

This experiment in creating networks to help people in stress shows how informal support systems can be restructured and strengthened with the help of professionals in especially difficult situations.

Taking on a Problem

Those who seek to help families cope with stress may learn some helpful lessons from the experience of support networks around families who choose to take on a difficult and stressful problem. The family which must cope with death does not choose to face that stress. Another model which presents helpful experience at network–creating comes from clusters of families around those who are now finding that they can adopt an "unwanted child"—one that is mentally or physically ill or handicapped, for example—if they have the help of a support network of families.

One such program is "Downey Side" in Springfield, Massachusetts. Founded by a priest, Downey Side began as an effort to support families so that they could provide a more loving and caring kind of foster care for neglected children. It was found that many ordinary families could and would legally adopt teenagers with tremendous problems if they had the support of a network of friends to help them.

The Downey Side experience has proven to be of great interest to some Navy wives who have great problems with their children, especially adolescents, while fathers are at sea. One of the Downey Side parents said: "I wish when my own adolescents were growing up, someone had helped me learn what Downey Side has taught about turning teen-age gangs into constructive peer support groups." What did Downey Side do?

The families get together at least once a month, often as an outing, to talk through their problems and to learn how to talk through problems with their children. Often the cluster of families meets with a professional counselor or psychologist, so that they can ask questions about what to do in stressful situations. Much of the time they strengthen each other simply by telling their own stories and sharing their own successes and failures. Families have done this for generations, listening to each other and interpreting experiences. But it doesn't happen today for most people unless a special effort is made.

Such regular discussions among a cluster of families helps them cope with stressful situations, especially with adolescents, by sharing a simple lesson. They must keep in touch with their children and talk things through with them until everyone is agreed. It is not easy, one father said, to keep talking with your child until three o'clock in the morning when you have to get up at 6:00 a.m. Too often there comes a point of fatigue when the parents lay down an ultimatum and go to bed. When one parent is gone, the other parent often falls into one of two traps. "When your father gets home . . ." or "You do what I tell you or else . . ." A group of parents together, however, can reenforce each other, not merely in matters of discipline, but also in finding the strength to pursue a difficulty to the point of solution.

"The cluster of families help me," one father said, "never to punish my child until he consents and is reconciled to the punishment. We keep talking it through until he agrees that the course of action is best for him and for the family and is done in love."

Furthermore, in such a cluster of families, the teenagers learn to counsel and support each other. They often begin to keep each other from running away or getting into trouble.

In the old–fashioned rural extended family, youngsters could talk to an uncle or grandfather when they felt they were not understood at home. Indeed, for a time they could move into the home of a relative. Today many children do not know an adult, other than father or mother, that they can trust with confidences. By providing trustworthy adult friends, the network of adopted "uncles or aunts" can help overcome many stressful situations with children.

When fathers are gone months a a time, many boys (and girls) need male counselors or models. It is no help, therefore, if the family's support network consists only of people from the same ship or unit. In that case, the support unit is unavailable when needed most. Support networks often help families redefine the role of the father in the family in such situations. Some fathers who are frequently absent, for example, may withdraw from family problems even when they are home. When groups of families go on picnics and outings together and structure some time with counselors, they can learn to change such patterns of behavior.

Networks Formed by Amateurs

People need to learn how to develop their own support units. A third model, showing what ordinary people can do on their on, comes from congregations who have helped resettle war refugees from overseas. Many of these resettlement efforts succeed—and against almost impossible odds in many situations—because ordinary people have formed support networks without much professional help at all.

The important discovery they made was a simple one: if each person would give a bit of time each week, no one had to carry a heavy burden; if each would share his or her skill it added up to a tremendous skill–bank. I also got some insight into this process through the "family empowerment" research conducted in many countries by the World Council of Churches. Thousands of ordinary people have built support networks that have really worked to solve seemingly impossible family problems, and they have often done it with surprisingly little outside guidance and help.

It is hard for most of us even to imagine the stress on a Vietnamese refugee family, for example, in moving from their hot climate in Asia to cold New England or Montana. They must learn a new language, new customs, and a new way of life at a time when the stress level is already excessive. Yet most of them have survived and thrived in America. First, they benefitted from simple support networks in American communities; then they have rebuilt their own support networks.

The process was really very simple. Someone decided to act. Out of a commitment to others they drew together a group of people. They discovered and shared their strengths, helped each other in their weaknesses, learned from each other and grew together through continued reflection, evaluation and training. They developed heightened sensitivity to each other and found that network–building was not a technique but the art of frendship and caring which grows out of nurturing each other spiritually. Much of what chaplains regularly do is helping to shore up families in stressful situations. What pastors and other professionals have sometimes failed to note is that ordinary people can be helped to become the experts in what is really most important: living and surviving.

Bibliography

Clinebell, Howard. *The People Dynamic*. New York: Harper and Row, 1972, and his other books.

Howell, Mary. *Helping Ourselves*. Boston: Beacon Press, 1975.

Nutting, R. Ted. *Family Cluster Programs: Resources for Intergenerational Bible Study*. Valley Forge: Judson Press, 1977.

Reissman, Bernard. "The Chavurah," *American Behavioral Scientist,* Vol. 23, (March 1980), p. 521.

"Participation of Families in Social Change," Report of Family Education World Assembly, Oextepac, Mexico, January, 1980. Geneva, Switzerland: World Council of Churches.

Rossman, Parker. *Hospice: Creating New Models of Care for the Terminally Ill.* New York: Association Press, 1977.

Rossman, Parker. *After Punishment What: Discipline and Reconciliation.* Nyack, N.Y.: Fellowship of Reconciliation, 1980.

Sawin, Margaret. *Family Enrichment With Family Clusters.* Valley Forge: Judson Press, 1977. For consultation and other information she may be written at Box 18074, Rochester NY 14618.

Helping People Past the Hurt of Divorce

Chaplain (LTC) Theodore W. Hepner

As a military chaplain, I have two primary occasions to minister to those experiencing divorce. The first occasion is when a couple reaches the point where they see divorce as the only option left. Often, one spouse has already decided that divorce is the only answer. When they come for counseling, most of the sessions are spent helping them come to terms with what this decision will mean in their lives and in the lives of their families. The second occasion is when a couple asks to be remarried. In this case the chaplain must emphasize the permanence of marriage while recognizing God's grace and forgiveness.

Denominational requirements vary for the remarriage of divorced persons. Some denominations prohibit remarriage as long as the former spouse is living; some require the review of a bishop or other ecclesiastical authority; and some leave the decision to the discretion of the officiating clergy. When remarriage is deemed appropriate, it is the concern of the church that the couple appreciate the sacredness of the new marriage and have every possible advantage for making a happy, satisfying, and successful one. This involves resolving unfinished business from the first marriage, and preparation for the new marriage with a support system to sustain it.

The Chaplain's Task

In a ministry to the divorced, pastoral care and authority require three themes to be held in creative tension. They are discipline and reconciliation, judgment and the forgiveness, law and grace.[1] The divorce rate in

[1]Samuel Southard, *Pastoral Authority in Personal Relationships*. (New York: Abingdon, 1969), p. 64.

Chaplain (LTC) Theodore W. Hepner is a member of the Detroit Conference of the United Methodist Church. He received his Bachelor of Science degree from the United States Military Academy at West Point, New York; his Master of Divinity from United Theological Seminary in Dayton, Ohio; and his Master of Science in Education from Long Island University in Brooklyn, New York. He is a D. Min. candidate at Howard University Divinity School in Washington, D.C. He is currently assigned to the Military District of Washington and serves as the senior Army Chaplain at Arlington National Cemetery.

the United States has increased consistently for almost the last one hundred years. It is only in the past two years that the number of divorces seems to have leveled off and made a slight downturn. The church has appeared to emphasize discipline, judgment and law in dealing with divorce and has limited reconciliation, forgiveness and grace, perhaps fearing that easy grace would encourage an even greater divorce rate. It is only recently that the needs of divorced persons have been addressed creatively by the churches and that the churches aggressively promote marriage preparation and support. This is being done with emphasis on pre–marital instruction, marriage enrichment, marriage encounter retreats and support groups.

More work is also being done to help persons whose marriages have recently ended in divorce. Those who are experiencing the grief and the difficulty of putting their lives in order after divorce are being helped. This assistance involves both individual counseling as well as support groups composed of divorced persons. In the military community, these support groups can very effectively be an ecumenical ministry. The outline for starting such a group which follows is a modified version of a design by James J. Young for group work with divorced Catholics.

Starting a Divorced Support Group

Experience has indicated that separated and divorced people are helped enormously by the company and support of one another. Many men and women have an experience of elation in discovering that there are others who have "Gone through the same thing I did!". Many find someone to talk to who understands for the first time. Gradually the feeling of isolation, the stigma of failure and shame disappear, and the healing begins. That is why we urge others to form Divorced Support Groups.

Some guidelines which have emerged over a period of time:

1 *Getting things started.* The best approach seems to be to invite a speaker to discuss some aspect of the problems of the separated and divorced. A talk allows people to listen and survey others present without being forced to join in. Many people have said that coming that first time was really hard and they would have panicked if they had been asked to sign on the dotted line. Small group discussions and coffee give people the chance to meet one another in a relaxed fashion. At the end of the night, ask people to sign a mailing list if they would like to receive announcements about future meetings.

2. *Go easy on organizational structure.* Too many people rush to elect officers and assign responsibilities. First, establish trust and communication among those who come to meetings. Allow whatever minimal structure is necessary to emerge in time. A year could go by before real structure emerges. Try to set yourselves some goals and give yourselves approximately a year to achieve.

3. *Don't over-professionalize.* Remember—separated and divorced people helping one another is what it is all about! Some people may need to see a trained counselor or chaplain at some point, but don't let the pros run the group or make it a therapy session—or a chapel auxiliary. Allow the people to make the decisions and design their group. Separated and divorced people assuming responsibility for themselves is important.

4. *Recognize the need for education.* These men and women need to know that much of their anxiety, loneliness and fears are not unusual but happen to most men and women in similar situations. That awareness comes from the informal discussions and friendship with one another. However, competent psychologists, sociologists, or social workers can help the group by sharing some of the data learned by researchers in family problems.

5. *Establish routine. Hold regular meetings, preferably at the same place and make one or more telephone numbers available for information.* Some people will come regularly, others occasionally. A regular format allows people to drop in when they need the support of the group.

6. *Group leaders can be clergy or layperson.* Any layperson who has travelled the entire emotional route and emerged healed and whole (as we all eventually do) can head a group and be catalytic in the group's progress. Adaptability surfaces among newcomers as well as among those who have been separated or divorced for some time. Though they initially come for support, they are often ready to offer support as well. Usually those who can say "Hey, that happened to me too and look at me now. Sure you can do it too!" are really ready to start giving.

7. *Social.* Though divorce support groups are basically spiritually oriented, there comes a time, some times as long as 2 years after the "mourning period" for the marriage, when members may feel they are ready for a gentle

re–introduction to the social scene. Remember it is difficult to be single after years of being a couple. When they are ready, encourage their group social endeavors. They have finally reached their "PHD," Past the Hurt of Divorce.[2]

A possible criticism of such a group is that it undermines the permanence of marriage and encourages people to seek divorce rather than to reconcile difficulties. But James Young, who has done extensive work with these groups, observes that "persons participating in these support groups were deeply concerned about permanence in marriage and the last thing they would wish on anyone was a divorce. There was no romanticism about divorce among the divorced. They worried about their children and they did not want the Church to back off its traditional service to permanence, especially for the children's sake."[3]

The purpose of such a support group is to help people through what they themselves describe as one of the most tearing and wrenching experiences of their lives. The divorced persons must learn to cope with loss of self–esteem, a feeling of being rejected and unrespected, a loss of face and sometimes even a loss of faith. They encounter a fear of the future, new financial problems and, in some cases, additional parental responsibilities. They must make a difficult transition from a broken marriage to relatively independent single autonomy. This process normally takes from three to five years, and its completion is especially important for those who are to enter a second marriage. If they have not reached single autonomy, they will be carrying unresolved problems into the second marriage. This has been cited as one of the reasons why the failure rate for second marriages is higher than that for first marriages. The persons not only have to deal with the issues of the new marriage; they also struggle with issues carried over from the first.

Pre–Marital Counseling at Fort Myer

On the post where I am currently serving, pre–marriage programs have been developed and implemented for Catholic and Protestant couples. Persons being married at Fort Myer must complete pre–Cana training if they are Catholic or eight hours of a pre–marital program if they are Protestant. For young couples, ages eighteen to twenty–four, this is an especially critical time. It is a time of acute identity confusion when often a young person is exposed to a combination of experiences demanding commitment to physical intimacy and to decisive occupational

[2]James J. Young is Chaplain of the North American Conference of Separated and Divorced Catholics. He is currently Rector of St. Paul's College, Washington, D.C. This section is quoted from an unpublished document.

[3]James J. Young, "Divorce and The Catholic Tradition", *Method in Ministry*. James D. Whitehead and Helen Eaton, eds., p. 123.

choice. Currently one third of those participating in the pre–marriage program are couples in which one or both persons have been divorced. Frequently a couple that has been previously married resists participation in these classes. However, after the initial resistance has been overcome, they appreciate how helpful and important these sessions are for their new relationship.

The Protestant Pre–marriage Program at Fort Myer was designed by CH (MAJ) John Wells and consists of four modules of two hours each.

Protestant Pre-Marriage Program

Module A

"Family History"

Presupposition: We are a product of our parents and early environmental settings, and all of that history is carried into a marriage consciously or unconsciously and impacts on the relationship.

I. Importance of family history in present marriage. (15 minutes)

- Role models in marriage relationship
  - husband/wife
  - male/female
  - parent/child
- Value systems
  - material possessions
  - sex
  - marriage
  - divorce — child rearing
  - education — family ties
- Patterns of communication: verbal, non–verbal, how/when, by whom, (socialization process)
- Fight styles: decision–making processes

II. Discussion: Dyads (2 couples) w/trained pre–marriage worker. One of above issues (20 minutes)

III. Hand-outs and wrap up (5-10 min.)

Goals: To *stimulate awareness* of family history as a part of the new relationship and to provide resource material for future discussion between partners.

Module B

"Needs, Values, Expectations"

Presupposition: People get married primarily because of powerful personal needs that are met by a significant other person, primarily in the areas of inclusion, control, and affection. A basic need not met in the marriage will be met somewhere else.

I. Importance of understanding individual needs (F.I.R.O—B). F.I.R.O.–B is an abbreviation for "Fundamental Interpersonal Relations Orientation–Behavior." It is a 54–item questionnaire which measures three fundamental dimensions of interpersonal relationships; "inclusion," "control," and "affection." Consulting Psychologists Press, Inc. 1977. Palo Alto, California 94306.

II. Share results of F.I.R.O.–B

III. Experiential exercises of reference needs/expectations.

IV. Discussion

V. Hand-outs and wrap up

Goals: Using a psychometric instrument, to *identify* basic needs and understand the relationship of those needs in the context of the relationship.

To *encourage* continuing discussion on needs, values, expectations.

Module C

"Communication/Sexuality"

Presupposition: God created us as sexual and sensual beings and declared us to be good. How we communicate is vitally integrated with the concept of ourselves as sexual beings. Communication in all forms is vital to intimate relationships and a healthy view of sexuality is vital to intimate marriages.

I. Purposes of Communication

- Convey information
- Express individuality and personality
- Create community
- Develop intimacy

II. Definitions of Sexuality

- "The dimension of personality that makes one male or female, capable of affective bonds and procreative activity, as

well as intrinsically structured for an 'other', including affective, genital, feminine, masculine, heterosexual, and homosexual components, achieves its highest manifestation in interpersonal love.''

- ''Sexuality is a gift for man so that he might live in fellowship and not be lonely . . . woman is the expression of God's creativity through whom loneliness is overcome.''
- ''Sexuality is not primarily procreative as much as it is celebrative, expressive, eschatological, and unitive.''

III. Theology and Sexuality

- A creative expression of God's concern to overcome loneliness and to create a way to express our humanness toward building a sense of community and intimacy.
- An expression of God's desire for life with the creation of the means to overcome those forces working toward death and disease. (play, enjoyment, procreation, comfort, security, warmth)

IV. Communicating Sexuality in Marriage

''Making Love'' or ''Having Intercourse''

V. Blocks to Healthy Sexuality

- Low self–worth (manipulativeness, jealousy, self–centeredness)
- Inhibitions (guilt, untested tapes, inadequate information)
- Fears (pregnancy, control, performance)
- Lack or avoidance of intimacy (poor communication of feelings, stress, misunderstandings, setting)

VI. Ingredients of healthy psychosexual development

VII. Handouts and wrap–up

Goals: To *communicate* the integral relationship between communication and sexuality

To *stimulate awareness* concerning the broad range of a definition of sexuality.

Module D

''Spirituality in Marriage''

Presupposition—Our view and beliefs about God, and how we express those beliefs, will be reflected and acted out very strongly in marriage. Thus, a theology of grace provides the best setting for an intimate marriage.

I. Discussion of religious history (personal)

- Background
- Feelings
- Values

II. Discussion and teaching on distinction between a theology of grace and theology of works.

III. Implications of a theology of grace in a marriage setting.

IV. Wrap–up

Goal: To *present* the Gospel of Jesus Christ and its relationship to marriage.

I believe that, for couples who have been married before, additional time should be devoted to the couple's previous marriage and to the period following their marital separation. A format which clinicians use to identify and work through therapy problems that arise for couples who are considering remarriage has surfaced some developmental issues. These issues originate in the following areas:

- the couple's previous marriages
- the period following their marital separation
- their families of origin
- their prospective remarriage family.[4]

Although the Fort Myer Pre–Marital Program is not intended to be a therapy program, it is designed to address some of these issues and perhaps alert a couple if therapy might be appropriate.

For those entering a second marriage, I would envision this taking place in two additional modules of two hours each.

Couples may want to explore their families of origins and their prospective marriage family in greater depth when children are involved, even though the couple may not have legal custody of the children. This need was well illustrated in a recent cartoon showing a newly remarried husband commenting to his wife about a youngster lounging in the family room, "He's not mine, I thought he was yours."

Module Designs for Second Marriages

The module design should keep in mind the following characteristics of the remarriage population.

- They come from all socio–economic backgrounds and they tend to be young, in their twenties, when they remarry.
- Divorced men and women remarry at the same rate at or under

[4]Robert Garfield, "The Decision to Remarry", *Journal of Divorce*. (Vol. 4 (1) Fall 1980), p. 5.

25 years of age. When they get older, the odds dramatically rise in the favor of men.

- Remarried people often tend to be better educated than those who do not remarry.
- Those who remarry tend to choose other divorced people. This is significant since divorced people constitute only one–fifth of the available population for men and one–eighth for women.
- They also tend to choose partners they perceive to be completely different in character from their first spouse.
- They seek warmth, maturity, and capacity for commitment as opposed to attractiveness and wealth. This indicates that they have undergone significant change in their values, ideas and needs.[5]

The initial supplementary session for divorced persons in the pre–marriage program would focus on the couples' previous marriages. An initial assignment would be to write a biographical sketch to include the previous marriage. It would be used to help identify those values and ideas which seem to have changed since the first marriage. A presentation would be given concerning a rationale for remarriage which defines remarital success in terms of perceived satisfaction and stability. The couples would then be given time to meet in dyads to discuss the material in light of their own marital journeys and to reflect on their proposed marriages.

Initial Supplementary Session

"Previous Marriages"

I. Rationale for remarriage (15 min)

- Companionship
- Emotional needs
- Sex
- Financial security
- Family pressure
- Desire to establish two parent home for children

II. Defining remarital success. (15 min)

- Perceived satisfaction
- Mutual emotional support
- Open communication
- Marital stability
- High level of trust
- Sexual satisfaction

III. Film: "Nobody Important" (15 min)

"Nobody Important" is an 11 minute color film produced in 1975

[5] *Ibid.*, p. 2f.

by TeleKETICS. The film demonstrates the critical need for communication and nurturing of one another within the family structure.

IV. Dyads—Discussion of biographical sketches in light of lecture and film with emphasis on identifying new values, goals, and ideals. (30 min)

V. Total group discussion and sharing. (30 min)

Goals: To review how the couple arrived at their present relationship and to identify changed values, goals and ideals.

The last session would focus on the period following marital separation. It would stress the importance of reaching independent single autonomy. It would examine family patterns which may need to change. For example, the role and place of children making the transition with the couple to the new marriage may call for profound changes. The parents may not need the consent of their children to get married but it certainly facilitates future relationships and reduces emotional stress if they have the children's approval. Since this would be the final session in a series of six, some time would need to be devoted to closure.

Second Supplementary Session

"Return to Single Autonomy and New Patterns"

I. Film: "Begin with Goodbye" (Series)—"Exits and Entrances" (35 min)

"Exits and Entrances" is one of six films in the series *Begin with Goodbye*. It is a 28 minute color film produced in 1979 by United Methodist Communications. It shows us the common and disruptive partings with those close to us—children growing up and leaving home, and couples faced with separation or divorce.

II. Achieving single autonomy before remarriage. (25 min)

- The grief of divorce
- Finding wholeness. Mastering one's environment and having a unity of personality and perceiving the world and oneself correctly.
- Past the hurt of divorce.
- Children do not need to consent to the new marriage but they do need to approve of it.

III. Total group discussion and sharing. (30 min)

IV. Closure of the series. (20 min)

Goals: To recognize the importance of single autonomy and to avoid entering a second marriage for the wrong reasons. To be alert to

the danger of carrying damaging patterns from the first marriage into the second marriage.

Conclusion

The divorced are an increasingly significant part of the church and the military community. They have special needs that the church recognizes and is responding to. They are a part of God's family and recipients of God's grace. The church or chapel commnity can render an effective ministry in the areas of divorce support groups and in special marriage preparation for those who are planning to remarry. For an effective ministry to this population the church must keep in creative tension—discipline and reconciliation, judgment and forgiveness, law and grace.

Ministry to Reservist Families

Chaplain (MAJ) Louis Caputo

In June 1983, General E. C. Meyer, then Army Chief of Staff, expressed the Army's concern and interest for soldiers' families:

> I want to encourage local commands to highlight family week appropriate ceremonies or programs at a local level. Our Army family is comprised of active, reserve and guard soldiers and civilians, single and married, their families and of course our retired community ... It is important during this week to provide time for family members to develop programs which are supportive of command goals and which provide feedback to the local commander.[1]

The Army has long realized that "no man is an island" and that the success and effectiveness of the soldier is linked to the welfare of his family. We have seen a constantly increasing list of family benefits, family programs and activities both in the military and in all walks of life.

First Army Pamphlet 165–2 (1A PAM 165–2) explains the U.S. Army Reserve Components Chaplaincy Program:

> The mission of the chaplain is to provide for the spiritual, religious and moral needs of military personnel and their families. To accomplish this mission, the chaplain's duties may include such activities as:
>
> - Services of worship, spiritual retreats, rites, sacraments and ordinances.
> - Religious education.

---

[1]First United States Army, *Chaplain Bulletin* numbers 6 and 7, July and August 1983, p. 1.

Chaplain Caputo is a Catholic Priest, and is a member of the Society of Divine Vocations; he holds the B. A. degree from the Pontifical University of S. Luigi, Naples, Italy, and the M. A. in Education from Glassboro State College. While ministering to the spiritual and educational needs of minority groups in Newark NJ, he also serves as a U.S. Army Reserve Chaplain with the 78th Division (Training).

- Pastoral care and counseling.
- Liaison with community religious leaders, groups and welfare agencies.
- Staff consultation on matters pertaining to religion and morals.[2]

1A PAM 165–2 specifically applies to Reserve Component Chaplains what FM 16–5 describes for the United States Army Chaplains. The Chief of Chaplains *Goals and Objectives–FY 1985–1986* restates the same doctrine and principles as they appear in the six Total Chaplaincy Goals:

I. The Human Goal: A total Army which: (1) insures the free exercise of religion for all soldiers; (2) affirms and supports the worth of the individual soldier; and (3) promotes and strengthens marriage and family life and welfare of the single soldier.[3]

III. The Future Development Goal: A total Chaplaincy which is prepared to meet the future requirements of ministry to soldiers, their families and authorized Department of Army civilians.[4]

Given the peculiar nature of the Reserve Components, full time civilians and part time soldiers, it would be all too easy to ignore the families of reservists. Chaplain Donald M. Bohn acknowledges the fact that "neglect of dependents is seen in all aspects of reserve activity, including chaplain concerns."[5]

Reserve chaplains may agree with Chaplain Bohn that "ministering in the reserve area is indeed unique and difficult" and that "when one is aware of the difficulties of ministering to reservists, one easily realizes how much more difficult and limited the ministry to their dependents would be."[6] Chaplains are expected to minister to to reservist families as part of their mission, but little ministry has been offered.

The reserve chaplain may minister to the reservist families both directly and indirectly. I am defining "direct ministry" as that ministry which involves a personal contact or interaction between the chaplain and the reservist family. I consider "indirect ministry" to be any message, information, counseling, or assistance that originates from the chaplain and reaches the reservist family through another person or media.

---

[2]1A PAM 165–2 Paragraph 2

[3]Chief of Chaplains, *Goals and Objectives* FY 1985–1986

[4]Ibid.

[5]Chaplain (MAJ) Donald M. Bohn, "Dependents of Reserve Personnel: A Forgotten People," *Military Chaplains' Review* (Summer 1982), Page 72

[6]Ibid.

The 78th Division (Training) Chaplains have noted that the reservist families who seem to take more advantage of the reserve chaplain's ministry are the "unchurched," those who do not belong to any church,[7] and the "overchurched," those who because of their close personal ties with their pastors prefer to discuss some matters with another clergyman.[8]

Direct Ministry

Direct ministry to reservist families is limited. In most cases, the chaplain ministers directly to reservist families only in emergency or crisis situations. This ministry may be offered in worship services, counseling sessions, formal or informal instructions, home or hospital visitations, unit or family social events, and funerals.

Worship Services

Worship services are usually offered on every Sunday drill for the reserve personnel; it would be impossible to have the reservist families attend religious services in the armories every month. Individual families are welcome and occasionally do participate. All families are invited and encouraged to attend services in reserve units on occasions such as Christmas parties, family awareness days, Armed Forces Day, and Communion Breakfasts. These are valuable opportunities to provide spiritual assistance and to make the families aware of chaplaincy ministry.

The 78th Division has a long tradition of sponsoring a yearly family retreat for the chaplains and their families. This has proven beneficial to all participants. Spouses and children look forward to this yearly encounter in which information is shared, spirits are tempered and uplifted, "esprit de corps" is built and fellowship is treasured. In the last few years, the Chapel Activity Specialists and their families have been participating in this retreat with obvious interest and satisfaction. As a result, participating families better understand that it entails to be a reservist; they have become more supportive of the reserve program and are coping much better with the difficulties that arise from it. Similar programs could be easily planned for the various sections of a unit and their families. Commanders do encourage and support this type of family participation activity.

Visitations

In order to offer any effective ministry it is absolutely necessary to know the people. Obtaining this knowledge requires personal contact, which

---

[7]Chaplain E. Sensenbrenner, "The Functions of an ARCOM Chaplain," *Military Chaplains' Review*, Spring 1975, p. 29–34.

[8]The 78th Division (Training) Chaplains expressed this observation at their training session held at Kilmer USAR Center in Edison, NJ on Sep 17, 1983.

establishes meaningful human relationships.[9] For the reserve chaplain it is almost impossible to visit reserve families on a regular basis; visits to homes and hospitals, however, are often possible, and provide an excellent opportunity for ministry. The reserve chaplain should try to visit families on occasions of serious illness, death, divorce, promotions, anniversaries, weddings and other extraordinary happenings in the life of a family.

In every encounter the chaplain should convey the message that he is available not only for the reservist but also for the family. In these visitations the reserve chaplain should be sensitive, aware of the fact that before he can minister he must accept and be accepted on a human level. He shares feelings of sorrow or joy, perplexity or exuberance, acceptance or rejection. By communicating empathy, he can start a serious, meaningful dialogue.

The chaplain needs continuous information of special happenings in the lives of reserve families to make timely pastoral calls. This is facilitated by establshing and cultivating a good rapport with the GI/SI personnel.

Counseling

The encounters that take place at worship services and during visitations prepare the background for effective counseling. Counseling involves the sharing of the most intimate problems, and people do not open their inner selves unless they have developed a sense of real trust and confidence in the counselor. People do not select a chaplain for counseling only because he is an ordained priest, minister or rabbi. They do so when they discover and feel that a chaplain understands and cares; this understanding and caring is shown by "walking the extra mile."

The most common counseling with reserve families involve marriage relationships, parent–child relationships, drugs or alcohol, grief, and plans for the future. Only a few of the counseling sessions take place at the reserve center; most take place at the home of the reservist or at the chaplain's church office.

In cases where ongoing counseling is required, constraints of time and distance may suggest that the reserve chaplain make referrals. The reserve chaplain can equip himself for this ministry by compiling a list of helping agencies in the communities in which the reservists live. He can also do so by establishing relationships with pastors in those communities.[10]

---

[9]Chaplain P. Henderson, "Pastoral Care of the Cancer Patient and the Family," *Military Chaplains' Review*, Summer 1983, p. 59-72.

[10]In this Chaplain's 10 years of reserve service, reserve personnel and their families have requested referral information in 45% of all counseling sessions.

Instructions

Every priest, minister and rabbi is commissioned to preach and teach, not only from the pulpit but also in religious education programs, committees and assemblies. The reserve chaplain is an instructor but his opportunities for instructing families are few. Many commanders expect the chaplain's active participation in family awareness programs. Within the past 10 years, 78th Division chaplains have twice organized special programs, classes and seminars for the chaplains' spouses. Both experiences were very successful; the spouses that participated were enlightened and enthused by what they learned about the reserve program, benefits, challenges and pastoral ministry.[11]

The reserve chaplain can instruct families at schools, retreats, and family awareness programs, as well as individually at every encounter.

Indirect Ministry

Considering the facts that the reserve components of the same unit come from different geographical areas and that duty time amounts to only 16 hours monthly, the chaplain has to plan wisely how to invest his time and reach his military congregation. The reservists assigned to HHC, 78th Division (Training), come from all over New Jersey, Pennsylvania, New York and Delaware. The situation is similar in most units and especially in units in which there is a concentration of senior NCO's and Officers. Indirect ministry is the best way to extend the chaplain's efforts to his whole military congregation. The reserve chaplain can offer ministry to reservist families through the written word by his duties as a staff officer and as a liaison between military and civilian groups or agencies.

Writing

In this prophetic function, the chaplain must communicate God's message either by the spoken word or the written word. The chaplain can reach thousands of people through the written word. Most chaplains do use the written word to express condolences, congratulations and best wishes. Only a few have tried newsletters, newspaper articles and general messages. The 78th Division Chaplains for some time have been taking turns to make sure that every issue of *The Flash,* the division newspaper, contains "The Chaplain's Corner." In this one effort, the chaplain can reach all division personnel, retirees and their families. While the CAS's can personally prepare form letters of condolence, congratulations, and welcome, the chaplain should prepare a newsletter or a written message as carefully as he prepares his Sunday sermon. Rapport with the PAO section will facilitate the insertion of the chaplain's

[11]These schools were planned and conducted in 1976 at Fort Dix, NJ, under the leaderhip of CH (COL) Eugene W. Beutel, then Division Chaplain.

message in the unit's publications. They might even be able to help with the mailing of his newsletter.

Staff Officer

The chaplain is a staff officer. As such, he can minister to the needs of the families through the Army's channels and structures. He has opportunity to interact with the commander and the staff and can use this opportunity to raise consciousness of reserve family needs.

I was pleased to see in the *First Army's Chaplain Bulletin* information on the "Family Assistance Handbook for Mobilization." [12]Chaplains perform a vital ministry by helping to prepare families for the stress of temporary or prolonged separation and the difficulties of reunion.[13] Chaplains could also encourage the development of family assistance handbooks for AT, IDT, and retirement.

The Chaplain As Liaison

FM 16–5 states that

> to assist in providing a complete religious ministry for the command to which assigned, it is desirable that chaplains, with the consent of the commander, as coordinated with G-5, contact the clergy and other leaders in nearby communities. Fostering cordial relationships with local religious representatives, leaders of allied activities, and civil organizations can open the way to opportunities for religious, social, and cultural development of military personnel.[14]

AR 165–20 encourages this liaison function of the chaplain with officials in civilian churches and other religious organizations. The reserve component chaplain is in a particularly good situation to carry out these responsibilities. While ministering in his civilian parish the reserve chaplain is involved regularly with ministerial associations and various helping agencies. He can enlighten these groups with his knowledge of the reserve component situation and needs and can also inform reserve personnel and families about these helping agencies.

Chaplain Archie T. Roberts points out how chaplains can assist policemen who have to intervene in family disputes. "We, as chaplains concerned for individuals and the military community, have a call to be a part of this development (of family crisis intervention) for the welfare of all concerned. We must look at our own involvement, the training of

---

[12] *First United States Army Chaplain Bulletin,* July and August 1983, p. 1.

[13] Hamilton I. McCubbin, "Family Adaptability: Coping With Separation and Reunion," *Military Chaplains' Review,* Winter 1980, pages 49–57.

[14] FM 16-5,8 July 77, Section 4, 2–10.

those who face the domestic crisis situations first hand, and the establishment of an adequate program in our community."[15]

While it is true that the direct ministry of the reserve chaplain is very much limited, it is also true that his indirect ministry has no limits other than his own imagination and creativity. The reserve chaplain should be always aware of the fact that he was called and sent to serve, and that his ministry of service is enhanced and not hindered by the fact that he is both a civilian and a military pastor.

---

[15]Chaplain Archie T. Roberts, "Military Police and Chaplains in Domestic Crises: A Unique Ministry," *Military Chaplains' Review*, Spring 1975, P. 61.

Religious Education in the Army: A Brief History

William F. Slife

> A chaplain is part of the establishment of a corps of calvary, and I see no objection to your having one, unless you suppose yours will be too virtuous and moral to require instruction. Let him be a man of character and conversation, and who will influence the manners of the corps both by precept and example.[1]
>
> —Gen. George Washington

Religious education in the United States Army could be said to have begun with the recognition of the need for these men "of character" who could "influence the manners of the corps both by precept and example." An overwhelming number of the civilian church leaders, as interpreters of the moral law, threw the resources of the colonial churches behind the Revolution; and thereby encouraged great numbers of people to fight for what they perceived as a holy cause. Rising out of the state militia, the Revolutionary Army brought with it the clergy who had chosen or been chosen to serve their spiritual needs. The clergymen of the time, as have ministers of all ages, brought with them not only a readiness to preach and to minister to individual needs, but also a New Testament calling as instructors in the faith.

By August 1775, when Congress authorized pay for them, there were known to be fifteen chaplains for twenty–three regiments. To these were added both pastors who came with no credentials and visiting ministers who were concerned about the spiritual welfare of the troops. In January 1776, General Washington directed regimental commanders to

---

[1]Roy J. Honeywell, *Chaplains of the United States Army*, (Washington: Office of the Chief of Chaplains, Department of the Army, 1958), p. 42.

William F. Slife is a Diaconal Minister of the United Methodist Church. He has served as President of the North Georgia Chapter of the Christian Educator's Fellowship, and in 1981 received his Doctor of Ministry degree from the Candler School of Theology. Since 1976, he has served as the Post Director of Religious Education at Fort McPherson, Georgia.

procure as chaplains "persons of good character and exemplary lives" and see to it that they were treated with proper respect and that military personnel attend religious services. These wartime chaplains received $33.33 a month in exchange for their services.[2]

Many of the clergy of the day were well educated. Those who were chaplains automatically became valuable resource persons for tasks other than ministry. Some served as interpreters, surgeons, quartermasters, just to name a few activities to which they were assigned.

From the Revolution through the Civil War

Following the Revolutionary War many chaplains returned to their flocks in the newborn states. Those that remained as chaplains held Sunday services, conducted prayer meetings and gave moral lessons with the Bible and tracts as their curriculum. Where there was no chaplain the ministers of the nearby community served the needs of the Army with worship, Bible studies, and with the new Sunday Schools which began to florish in the early 1800s.[3]

Chaplains often became the schoolmasters of schools that were established to provide instruction for the children of officers, soldiers, and prominent citizens living in the vicinity of western forts. As chaplain/schoolmaster, all secular educational enterprises came under his responsibility. With this in mind, it became necessary to have the ability to teach in order to obtain appointment as a chaplain. The classroom, therefore, became an excellent place for the chaplain to extend his influence.[4]

As the educational policy moved from limited instruction of a select few to free public education for all school age children adjacent to the garrison, assistants were hired. The chaplain continued, however, to retain full responsibility for the program.

Troops, too, were included in this expanded view of education since a sizable number were unable to read or write.[5] To assist in overcoming the educational deficiencies of the soldiers, special schools were established. Mathematics, spelling, geography, reading and writing were areas of instruction. In the beginning these courses were held at night, after duty hours. Shortly before the Civil War, recruits entering service began to be tested to determine their educational attainments. Those found lacking were detailed to attend school as part of normal duty. Unfortunately, though many were enrolled, few attended.[6]

---

[2]Honeywell, pp. 37–38.

[3]Herman A. Norton, *Struggling for Recognition: The United States Army Chaplaincy*, 1791–1965, Vol. II (Washington: OOCH, DA, 1977) p. 55.

[4]Norton, p. 55.

[5]Norton, p. 55–56.

[6]Norton, p. 56.

Initially, classes were held in the same room used by the chaplain for worship services. The hard benches on which the parishioners sat for religious instruction on Sunday were used by the adult students for secular instruction during the week. As the programs expanded so did the facilities, until it became necessary to set aside a particular building on most posts for use as a school.[7]

The chaplain/schoolmaster was also responsible in some part for materials to be found in the post library. The library was usually housed in one of the public rooms and had a collection of books and magazines paid for by post funds. The books selected by the chaplain were meant to elevate the mind and morals of the reader. In addition to the purchased volumes, a number of religious works were sent free of charge by denominational publishing houses. Other books were donated by persons in the community.[8]

During the War Between the States, a number of organizations supported the Army Chaplain in ways that ministered to the spiritual and moral needs of the soldier. Among them were the American Bible Society, the American Tract Society, the YMCA, and the United States Christian Commission, (in some ways a forerunner of the USO). In addition to personal ministry to the sick, sounded, and dying, these groups arranged for civilian ministers to come for short periods; encouraged moral behavior; acquired large volumes of religious literature for chaplains to distribute; and attempted to provide small libraries to regiments and hospitals.[9]

The ''Great Revival'' that flourished during the Civil War left its mark upon the Armies of both the North and the South. In Confederate States a ''spiritual about–face'' was said to have brought about a reduction in swearing and drinking; heightened respect for women and children; inspired honesty; and reduced card playing. The tangible results included meetings, baptisms, new log chapels, Christian societies and associations, Sunday Schools, and Bible study and prayer groups. Religious publications agree that between 125,000 and 140,000 conversions took place as the movement spread from company, to regiment, to brigade, to division, to corps.[10]

Reconstruction through World War I

The Reconstruction Era saw chaplains frequently utilized in educating black soldiers. Congressional legislation went so far as to specify that, in addition to holding religious services, the chaplain was charged with the

---

[7]Norton, p. 56.

[8]Norton, p. 56.

[9]Norton, p. 125.

[10]Norton, pp. 149–154.

instruction of children and enlisted men in the "elementary subjects", especially the history of the United States. If persons of sufficient training were available as teachers, the chaplain could utilize their talents, but he alone was responsible for their supervision. Where Sunday Schools were held the chaplain supervised the predominately lay organization.[11]

By 1877, a number of chaplains were significantly involved in secular education. Two of the most active were Chaplain George C. Mullins and Chaplain Allen Allensworth. Mullins had extraordinary success with the education program at Ft. Davis, Texas. He envisioned education as a process that could transform the lives of his students, giving them a sense of achievement, self–respect, and dignity. Later, Mullins endeavored to place both the Bible and a history of the United States in the hands of every solider and child on every post. He believed the schoolmaster and the Bible to be the hope of the nation.[12]

Equally effective as a chaplain–educator was a black chaplain, Allen Allensworth. Wherever Allensworth went, he sought to establish a school for enlisted men, a goal shared with Mullins. So successful was he in adult education, that in 1891 he was invited to speak at the National Education Association annual convention on "The History and Progress of Education in the U.S. Army."[13]

Through the urging of a number of people, the War Department in 1878 began to improve the educational system in the Army. Efforts were made to standardize the methods of management and instruction. While chaplains were still largely responsible, Post Commanders were encouraged to take more interest in seeing that soldiers attended classes. By 1895 qualified non–chaplain officers began to take over supervision of post schools in many installations.[14]

The first call for a professional religious educator in the Army was made by Chaplain Orville Nave. In a meeting of the United Christian Commission held in 1890, he outlined three things needed to develop effective moral character in the Army: "A religious teacher for every post; a chapel for every chaplain... ; and a library reading room and gymnasium at every post."[15]

Although the dream of a professional religious teacher for every post was still a long way from being realized, help for the chaplain did come in 1909 when the Chief of Staff of the Army authorized an enlisted assistant for each chaplain who, along with other duties, was to assist the

---

[11]Earl F. Stover, *Up from Handymen:* TUSACH, Vol. III. (Washington: OOCH, DA, 1977) pp. 37–39.

[12]Stover, p. 50.

[13]Stover, p. 51.

[14]Stover, p. 57.

[15]Stover, p. 75.

chaplain with the "educational, religious and entertainment programs."[16]

The role of the chaplain remained quite diverse until 1921. But with the end of World War I, the War Department began taking away the educational and recreational programs and placing them under officers charged with these assignments. The same order stated that chaplains were to be primarily concerned with the religious life of the soldier. During the early postwar period chaplains were instrumental in helping the American Expeditionary Forces' education program which provided classes at all posts, hospitals, and rest camps with enrollments of over 150,000 men of the Army of Occupation.[17]

From World War through World War

In spite of the directive to commanders that chaplains were not to be used for non-religious purposes, they were still considered to have the function of moral officers, a position which included a variety of duties. This confusion in role was attributed to both commanders and chaplains who were uncertain about what a chaplain was supposed to do. Some chaplains welcomed the extra duties as a means of reaching the unchurched.

During the period between the wars, chaplains continued to conduct Sunday worship, hold hymn sings, and to conduct Bible studies and mid-week worship in addition to their duties of visiting soldiers, performing weddings and conducting funerals. Cooperating with civilian agencies they ministered with the Boy Scouts, The Red Cross, The Salvation Army, and the PTA. They continued to establish and supervise Sunday Schools with memberships averaging from 35 to 100.

One of the drawbacks in the 20's was the lack of large housing areas for dependents and married non-commissioned officers. In addition, the religious education program was hampered by lack of supplies, equipment, a uniform curriculum, adequate meeting space, and professional religious educators.[18]

Use of motion pictures, slides and phonographs to support discussions and lectures was introduced as a teaching tool in the Army by the chaplains. Although no longer officially responsible for secular education, the line between religion and education was not distinct. Thus chaplains lectured and taught classes on a variety of subjects as a "character building activity." Until World War II, the chaplain continued a volunteer role in teaching the illiterate and teaching remedial studies.[19]

---

[16]Stover, p. 153.

[17]Stover, p. 153.

[18]Robert L. Gushwa, *The Best and Worst of Times: TUSACH*, 1920–1945, Vol. IV, (Washington: OCCH, DA 1977) p. 24.

[19]Gushwa, p. 25.

Chaplains assigned to the Civilian Conservation Corps during the depression served much as they did with soldiers. Here, too, their religious role was broadened to cover education and recreation service to the young men of the CCC.

World War II saw the United States mobilized for action. Volunteers provided Bibles, prayer books, and other devotional literature. An unprecedented number of chapels were constructed during this wartime period as a positive symbol to families and to soldiers of the place of faith in the American army. Where possible, Sunday Schools and Bible studies were held in any available space. Chapel buildings themselves became centers for programs of education, music, and worship.[20]

The mobile nature of the forces in training, in battle, and even in posts throughout the country did not lend itself to stable family situations which would support a school. Some new Sunday Schools were established, however, and others continued. As in World War I, lay groups such as the YMCA, the USO, The Holy Name Society, The Christian Endeavor, The Salvation Army, and the Servicemen's Christian League worked with chaplains to provide fellowship, devotions, evangelism, and education. In addition, volunteer workers from churches and synagogues brought their own faith to soldiers.

The role of educator was one the chaplain still held, but now was more closely related to the chapel activities. The chaplaincy received strong support from the highest echelons of the Army. The words of General Douglas MacArthur speak the message clearly: "Throughout the history of mankind, symbols have exerted an impelling influence upon the lives of men. The cross and flag are embodiments of our ideals and teach us not only how to live, but how to die."[21]

A New Age in Educational Ministry

Occupation of Germany and Japan brought a new phase of ministry to the chaplaincy. With arrival of dependents in Europe and Japan, chaplains were drawn from troop units to provide spiritual ministries to the American communities springing up in the areas neighboring military installations. Sunday Schools were established and some chaplains became "community" chaplains, working very much like civilian pastors. In many instances the Sunday School used facilities of the American schools, while in other areas structures were acquired for religious and administrative services. By 1948 more than 125 religious schools had been established in Germany.[22]

---

[20]Gushwa, pp. 113–114.

[21]Gushwa, p. 186.

[22]Robert R. Venzke, *Confidence in Battle, Inspiration in Peace: TUSACH*, 1945–1975, Vol. V (Washington: OOCH, DA, 1977), pp. 22–23.

A similar situation existed in Japan, as recalled by Chaplain Duncan N. Naylor:

> As Protestant Chaplain at Nasugbu Beach Chapel, Yokohama, Japan, I developed the first totally rounded chapel program of my chapel ministry—men, women, youth, benevolent giving and projects, as well as worship and Sunday School. The Chapel became the activity center of our housing area.[23]

In the States a similar pattern emerged with an increase of families on military installations. Sunday and Sabbath schools were organized. Like the original lay organizations in Europe, the schools were completely independent using curriculum materials chosen at the discretion of the chaplain and purchased through the Non-Appropriated Chaplain's Fund. Since service families moved frequently there was no continuity to the religious training. This situation led to the development in 1953 of the Unified Protestant Curriculum produced by church-owned publishers. Subsequently the "Catholic Family Program of Religious Instruction" and "The Religious School Curriculum for Jews in the Armed Forces" were developed.[24]

Although the unified curriculum approach did eliminate the problems of continuity, it created controversy. Volunteers and chaplains from theologically conservative denominations felt the curriculum unsuited for their needs because it contained liberal interpretations of the Bible. It was also felt that the curriculum was too expensive for local non–appropriated funds. In response to the latter, it was decided to include necessary funds in the annual appropriation for the chaplains. In regard to the curriculum's theological "bias," the Office of the Chief of Chaplains encouraged chaplains to respond in writing why they were not using the Unified Curriculum, making it clear that no chaplain was compelled to use the approved curriculum.[25]

Despite these difficulties, the cooperative approach to religious education curriculum made great strides. Today there is greater flexibility in selection from a wide choice of materials using two curriculum tracks and optional materials to suit different theological points of view. Now called the Cooperative Protestant Religious Education Curriculum Material, great care is exercised in selecting materials from church–owned publishers to match the pluralistic religious environment. Chaplains, however, may still on occasion choose outside materials which they feel better meets the needs of their community.

---

[23] Venzke, p. 29.

[24] Venzke, p. 110.

[25] Gushwa, pp. 111–112.

The Arrival of the DRE

Chaplain Nave's dream was realized in 1948 when, in response to the growing number of religious programs and the need for a professional educator, Miss Bryan Johnson was employed as the first full–time Director of Religious Education (DRE) at Ft. Bragg, North Carolina. Chaplain (COL) Albert C. Wildman has been credited with the origination of the idea to employ a civilian Christian educator who could provide continuity and professional expertise to the burgeoning need of the religious education program on large posts.[26] The position required some special consideration in order to get the proper designation for its justification for federal funding. In many instances, the position was established and paid for through post welfare funds until such time as it could be granted civil service status.

By the fifties, military posts reflected the changing concept of military ministry. Following the remobilization for the Korean conflict, there was a growing concern for the soldier and his family. The idea of a comprehensive program increased the desire to provide a variety of ministries to dependents. With the increase in the number of married soldiers, the ministry moved beyond its more limited scope of the military man and acknowledged that it must also serve his family if the soldier was to be effective. On some large posts the Sunday School achieved attendance figures unlike anything seen in their civilian counterparts. Enrollment of over 1000 was common. On a few posts, including Ft. Benning and Ft. Bragg, enrollment reached over 2000 from the multiple chapels.[27]

In large measure the growth of the movement to Directors of Religious Education can be attributed to Chaplain (COL) Wallace Hale who, during the late 1950s, came into a position which allowed the concept to expand. Through his encouragement DRE's were hired at a number of posts. By 1962, a DRE, Alan Watson, was hired by the Second Army to supervise and encourage the hiring of DRE's throughout the Second Army.[28] During this period, Chaplain Hale encouraged the growth of Sunday Schools, the Catholic Confraternity of Christian Doctrine training, and helped to develop the idea of the Unified Curriculum.[29]

Today there are about 80 Directors of Religious Education employed (primarily by the Army) on military installations throughout the

---

[26]Albert C. Wildman, interview in Atlanta, Georgia, December 30, 1980.

[27]Gushwa, p. 110.

[28]This position was eliminated in 1975 when the Army underwent a reorganization.

[29]Alan Watson, et al., interview held during the meeting. FORSCOM-TRADOC Religious Educators Conference, Louisville, Kentucky, October 22, 1980.

world.[30] Some of these education specialists are full time Civil Service employees, others are paid through contract funds, and some are considered part–time people.

The chaplain's role through the ministry of presence with troops and as pastor to the community of faith is important to the education process. He or she can set the tone and encourage participation through his/her personal emphasis. It is the chaplain who encourages or discourages the hiring of the director. Positions have been lost because of the lack of interest on the part of the chaplain. The working environment and the view of teamwork and affirmation which can come through the positive climate that is set by the chaplain makes the ministry team more effective.

The professional civilian religious educator has made an impact on the Army by providing continuity as chaplains move and by creating programs to meet the needs of the soldier and his family. It is an expanding role that has been nurtured by some far–sighted chaplains both on military installations in the United States and in Europe. Undeniably, it has grown from Chaplain Nave's dream only with the consistent support of concerned chaplains.

---

[30]Although the Navy and Air Force are authorized to have civilian DREs, they have in most cases opted to shape their ministries along different lines.

BOOK REVIEWS

Volunteers and Ministry: A Manual for Developing Parish Volunteers

J. Bannon and Suzanne Donovan, S.C.

Paulist Press, Ramsey, NY., 1983
117 Pages, $5.95

William J. Bannon is President of Bannon Marketing Associates, Inc. He has dealt with volunteer groups at various events and was recently elected to the board of Volunteer Action Center in Columbus, Ohio.

Susanne Donovan, S.C. is a senior consultant with Bannon Marketing Associates. An experienced educator, she has served as a management consultant and as Director of Pastoral Services, for the Columbus Diocese.

This manual is a new and significant contribution to the collection of books that deal with the ministry of volunteers and how parish volunteers can be developed and sustained.

In the preface the authors state that they were invited by the Pastoral Alliance at St. John Vianney Center in Steubenville, Ohio to spend a year with the Alliance, and thus began "a year–long association during which we shared many challenging and exciting hours with those priests who have committed themselves to change completely the meaning of the word parish and their role as pastors." This is the result of their working together and is directed toward parishes involved with staffing through volunteer leadership. The fact that this manual grew out of actual first–hand experience gives it high creditability and validity. Although the manual addresses the Catholic parish there is no reason why the leadership in Protestant parishes cannot use the collection of materials to develop a design for volunteerism.

The first two sections of the manual focus on the individual and on the parish as the places to begin to develop voluntarism in ministry. Section I is an overview of the perspective of ministry that begins with the story of God's revelation to his people with Abraham. There follows a discussion about the Second Vatican Council and faith, gift and parish vision. The authors conclude this section with a statement that the laity make an indispensable contribution to the experience of the people of God and with suggested approaches to determine the needs of the parish. A questionnaire to stimulate thinking about the church's volunteer minis-

try program is included in this section. This questionnaire can be completed individually or by a group of leaders.

Section II offers a model for preparing and carrying out what the authors call a "Time and Talent Survey" and includes appropriate forms to be used to identify talents within the parish. The model is excellent but it will have to be modified to meet the needs of parishes in the military setting, with their transiency. But the model is worth studying because it lifts up before the reader the importance of giving members of the parish opportunities to share in a parish ministry.

Outlines of job descriptions are found in the section, Ministry Directory. These descriptions are excellent but probably will not be as useful to the parish in a military community as other sections of this manual. However, this section concludes with a good list of available resources in the areas of Religious Education, Youth Ministry, Liturgy, Social Concerns, Spiritual Development, and the Ecumenical.

The sections dealing with recognizing and recruiting, interviewing, training, and supporting volunteers, provide concrete tools in the way of step by step procedures and prepared forms. For instance, there is a list of 25 suggestions for volunteer recognition; any and all of these suggestions would be appropriate ways to recognize the volunteer in a parish in a military community. Providing for the spiritual growth of both volunteers and the parish community is addressed and some team–building exercises, adopted from the Encyclopedia of Serendipity by Lyman Coleman, are included.

Overall this manual is filled with practical directions and suggestions for finding and nurturing the volunteer, and indeed the entire congregation. It is a good source for religious educators, chaplains, chaplain assistants, and volunteers involved in a parish program as they work together to respond to the religious needs of their community.

—Nancy Matthias

The Gospel For Your Whole Life

William G. Thompson

Winston Press, 1983
Softcover, 180 pp, $9.95

There are excellent books for studying the Gospels and there are excellent books in spirituality. However, very few books combine Scripture and spirituality for adults. The author of *The Gospel For Your Whole Life* integrates New Testament scholarship and the current renewal in spirituality so adults can both know and pray the Gospels.

Knowing, and praying and studying the Gospels of Mark and John is the focus of this easy–to–read book. Free of jargon and technical phrases, the author writes for adults seeking a Scriptural basis for an

adult spirituality. He has taken the best aspects of current Scripture studies and integrated them into prayer and spirituality for adults. Using contemporary case studies, the historical settings of the Gospels of John and Mark, and the characteristics of storytelling, Thompson helps us to imagine the personalities and incidents of the Gospel. This is not a dry, technical study of Scripture but an effort to engage the reader's imagination in order to know, pray and study the people and situations of the Gospel stories. The author's purpose is to touch both the heart and mind of the reader, not just with information, but with the meaning in the Gospel stories.

In contrast to a technical Bible study, or a shared experience group, this book could serve as framework for adults seeking a deeper spirituality and better understanding of the Gospels of John and Mark. An adult class could use this book very effectively for a short course in a chapel setting. Although it is profitable to read privately, it would be better to use it as a resource to structure four to six group sessions for an adult study. It could also be used to structure a weekend retreat.

Although there are some concrete directions for using the book in a group, further discussion questions and structure would have been helpful. The facilitator would need to develop further activities conducive for adult learning. Despite this limitation, it is an excellent resource for private reading and groups.

—Chaplain, Lt. Col., William J. Dendinger USAF

Praying with Scripture

Maureen Gallagher, Clare Wagner, and David Woeste

Paulist Press, 1983
Softcover, 120 pages, $7.95 for Handbook. $22.95 for Leader's Guide and Slides

Sr. Clare Wagner, O.P., is involved with Parish Renew at Work in the Archdiocese of Chicago. David Woeste is a clinical therapist who works with adolescents. Maureen Gallagher is director of Adult and Family Ministry in the Archdiocese of Milwaukee.

Review a 120-page book on prayer? That shouldn't take very long. I did not have a clue what kind of book I was reviewing, or it would not have been seen as a quick task. I recognize that says a lot about my perception of the task and the time necessary to review 120 pages of a step–by–step handbook for learning to pray. It also shows the foolishness of "reading" a book on prayer. Reading a book about prayer is like reading a book about hugging. It somehow falls short of the real thing. This book is designed to be prayed, not read!

I was tremendously touched and challenged by the experience of working through this book. I spent enjoyable days on this book, and was sorry when I finished. I look forward to sharing this book with a group of people who want to experience growth and nurture by praying together.

This book can be used alone as I used it. It can also be used with a variety of groups and in a variety of settings. There are suggestions for Scripture reflection and meditations, Scripture commentary and suggested discussion questions. This makes the book a helpful guide for retreats, a discussion series handbook, or a guide for an inquirer's class. I think teens would enjoy the book and I also think beginning pray-ers and clergy would also be challenged. It would be a good resource for people who are called upon to lead group devotions.

The bibliography is varied and the quotes contributed depth and breadth. The bibliography is a good resource in and of itself.

I appreciated the book, not only because I genuinely felt "fed," but because some of my favorite concepts were included:

- Journal writing as a way of better understanding "God with us."
- Faith development
- Connecting our faith-life with our everyday experience.
- The "life–force within us" is the shared life of God, in human and spiritual terms
- Spiritual life as a journey
- Pilgrimage of the Church
- Listening and seeing anew
- God's story and our story
- The use of pictures to stimulate reflection and meditation

The book is designed as a prayer-process book to help people pray. It is very beneficial in discovering the connections between personal experience, Scripture stories, and personal faith. A leader's guide and slides are available as resource if the book is to be used with a group.

—Linda M. Scales DAC

Growth Through Meditation and Journal Writing: A Jungian Perspective on Christian Spirituality

Maria L. Santa–Maria

New York: Paulist Press, 1983
Softcover, 157 pages, $7.95

Dr. Santa–Maria claims Jung's concept of the feminine side of the personality is essential to the development of a mature adult spirituality. She combines a theoretical discussion of Jung with practical exercises in guided meditation and journal writing; both are well presented.

Believing God to be the ultimate Object of our spiritual search for meaning and wholeness, Dr. Santa–Maria claims we fail because we mistakenly believe the search to be rational and logical. It is, instead,

Santa–Maria asserts, feminine or non–rational, i.e. intuitive, subjective and personal. Hence, development of Jung's "feminine" aspect of the personality will bring us closer to God. Her examples of classical approaches to the spiritual life in relation to Jung's concept include Teresa of Avila, Ignatius of Loyola, Evelyn Underhill and Thomas Merton.

Nearly half the book is devoted to practical exercises to help develop Jung's feminine personality. These exercises, the result of three years of the author's research and personal experiences, consist of five sections: scripture, perspective, exercise, meditation and reading; the exercises require a total of ten to sixteen hours to complete. The chaplain who uses group exercises to enhance spiritual growth should find these exercises of interest.

Because the author knows how to combine Jungian theory with practical exercises, the book is well written. However, more discussion of the exercises would have been helpful, particularly, the recommended size of the group, training requirements, if any, for the group leader and some insight from the author's experiences leading such groups.

—Paul F. Bauer, Th.D.
Cecil Community College
North East, MD

The Hunger of the Heart: A Call to Spiritual Growth

Ron DelBene with Herb Montgomery

Winston Press, Inc., Minneapolis, MN 1983
Paperback 96 pp. $4.95

Ron DelBene is Rector of the Episcopal Church of the Holy Cross in Trussville, Alabama, and Director of The Hermitage, a center for individually guided spiritual direction. He also travels extensively, conducting conferences and retreats on spirituality.

Herb Montgomery is a writer and editor living in Minneapolis. He is coauthor (with DelBene) of *The Breath of Life*, which introduces the "breath prayer," an ancient method of unceasing prayer.

The search for spiritual awareness and growth is as old as mankind. *Hunger of the Heart* offers help to Christian seekers based on experience-substantiated "identifiable stages of spiritual development that [most if not all such seekers] pass through."

In his work with individuals who come to The Hermitage, DelBene uses one technique that involves the writing of personal thoughts in a journal that is shared with him. Different individual reflections, he discovered, exhibit remarkably similar themes of a recurrent nature; furthermore, they followed a discernible pattern of progressive stages of spiritual growth. He shared this discovery with various conference and retreat groups and received positive corroborative reactions and comments that broadened the informational base and underscored the validity of his findings.

This book is one practical result of his observations and studies. In it, he shares with readers the fourteen cyclic stages of spiritual development that he has identified and that are experienced by serious seekers on a recurring basis. He begins with an invitation to Christian readers to become pilgrims engaged in a "continuing journey in spiritual growth." He then conducts them through each of the discovered stages, reinforcing and illustrating each with selected experiential excerpts from the journals and letters of persons for whom he has previously been a spiritual guide. A final chapter, "Going On," emphasizes the importance of continuing growth on a lifelong basis; that, in effect, "there is no particular place we must 'get to' [but] only a life to live." An appendix introduces readers to "Breath Prayer" as a valuable help along the way.

This is an enlightening and helpful book for Christians personally aware of a "hunger of the heart" that they feel incapable of satisfying. Chaplains will find it a valuable resource for personal spiritual growth as well as for their counseling and other skills for ministry.

—CH (COL) William E. Paul, Jr. USA (Retired)

Up From Apathy: A Study of Moral Awareness and Social Involvement

Richard A. Hoehn

Abingdon Press, Nashville, TN 1983
Paperback 172 pp. $9.95

Richard A. Hoehn is Associate Professor of Church in Society at the Brite Divinity School of Texas Christian University, Fort Worth, Texas. He received his doctorate at the University of Chicago Divinity School, and holds degrees from Capital University and Trinity Lutheran Seminary, both of which are located in Columbus, Ohio.

What makes social activists tick? In particular, how do they get involved, and what motivates them? The author of this rather unique study set out to find some answers to such questions and to discover whether a pedagogy for stimulating such motivation and involvement might be feasible in our society.

The study that evolved comprises a series of focused reflections—"phenomenological reflections"—based on individual autobiographical interviews with some eighty–seven persons of both sexes, young and old, ethnically and racially mixed, from a variety of geographical locations and vocational categories. The face–to–face interviews are supplemented by a variety of germane quotations/paraphrases from books and clippings. Excerpts from the experience–oriented statements of those interviewed are sprinkled throughout the text, as are those culled from printed sources, with appropriate interpretive or theoretical commentary by the author regarding the specific subjects under consideration.

The study begins with a necessary introduction, which explains

the author's motivation for starting it and provides other pertinent information regarding his methodology. Subsequent chapters build on that foundation, interpreting the collected evidence for growth of moral consciousness, values clarification, frames of reference for the process of coming to awareness, changes conceived as moral growth, and translation of awareness into committed activism. Hoehn uses a chapter, "Memory Come Alive," to justify his convictions about the value of his chosen approach. A final chapter limns a pedagogy for the preparation and training of more and better social activists.

This is a thoughtful, informative and evocative study of a complex subject. The author's flowing narrative style manages to hold the reader's attention through some rather heavy going concerning an old but dimly understood phenomenon, that is, the transformation of ordinary persons into remarkably committed social activists; it also helps clarify and explain much of the process. It's a book for chapel libraries and for some serious consideration by adult study groups. Chaplains need to read it for either motivation or reassurance, depending on individual stances regarding social awareness and activism.

—CH (COL) William E. Paul, Jr. USA

Finding Jesus

Gerald O'Collins, S.J.

Paulist Press, 1983
Soft cover, 86 pages, $3.95

Gerald O'Collins, S.J. is a professor of Fundamental Theology at the Gregorian University in Rome, and has also taught at American Universities.

In the words of the author this "book has moved from the words of Jesus to the silence of his bleeding body on the cross." It begins with Jesus the Questioner and ends with the "extraordinary symbol" of his wounded side. The central theme of the book is an invitation to "experience the Jesus of John's Gospel." The book emphasizes the response and personal experiences of individuals who have been encountered by Jesus. The author states, "The Gospel itself is written that 'you may believe that Jesus is the Christ, the Son of God, and that believing you *may experience life* in his name.' " (John 20:31) The author leads us into an interesting thought in that as one reads John's account of various individuals and their personal encounters with Jesus one could "easily slip into the 'I–have–been–there' feeling."

The second half of the book speaks to the thought of Jesus in Space and Prayer, Crucifixion and Resurrection, and finally The Blood of the Lamb. The author considers the Gospel of John to be a school of prayer. Concerning the Crucifixion and Resurrection he wrote, "Apropos of Good Friday and Easter Sunday, long, wordy commentaries

achieve little. ... What springs from a silent, reverent reading of the Gospel texts promises to do more toward touching our hearts.'' The author is of the opinion that contemporary ''*theological* works deal with the suffering and death of Jesus, they regularly fail to discuss how he made peace ''through the shedding of his blood upon the cross.'' (Col. 1:20) He attempts to elevate in the reader's mind the importance of what he refers to as the ''symbolic reality'' of the blood of Jesus.

This book should be of assistance in personal devotions. Its emphasis upon experience in response to God's initiation is its greatest strength. Although any and all clergypersons could profit from reading the book, I would assume that Roman Catholic clergypersons would find it more in tune with their theological perspectives. It is the reviewer's opinion that the author has made the timeless error, in his presentation concerning the ''blood of Jesus,'' of confusing the symbol with what is symbolized.

—Chaplain (LTC) Melvin L. Rogers, USAR (Retired)

Holistic Spirituality

John Carmody

Paulist Press, Ramsey, N.J., 1984
Paperback, 145 pages, $7.95

''Holistic Spirituality is a religious outlook and regimen that emphasizes the connections among a person's various interests, problems, and responsibilities.'' Ten areas of human life are discussed, including the emotional, physical, spiritual, and social aspects of living in this world. All areas of life are inter–related, and interdependent on the others. A satisfying, fulfilled life cannot be achieved without the inclusion of the theological aspect.

God made individuals so that they innately desire to relate to him. Many humans ignore God's influence, resulting in their feelings of dissatisfaction and unfulfillment. Life can have meaning by the interconnectedness of the different dimensions of the believer's life in God's love.

Practical applications are emphasized in ordinary day to day living. Food, exercise, and daily routines are integrated into the spiritual existence. The goal is to possess the best possible physical, emotional, and spiritual well being. It is possible to inter–relate God to every area of life.

Holistic Spirituality is connective from the Love of God to all the significant dimensions of our lives. The earth was created by God, man was given dominion over it, but not to destroy or injure it. The use of men, money and resources is a concern to be integrated into God's economy. The common good is related to politics with humble service to God and man as the central theme.

It is in the family that love begins and ends. Friendship begins in the family and expands through the totality of society. The author also incorporates personal activities into his holistic spiritual life, i.e., diet and health, exercise and play, sexuality, education and meditation.

The book is useful in establishing a holistic theology of life. It is based on Biblical principles written from a Catholic perspective. I felt the ideas were not as well organized as they could have been. A variety of subjects were discussed under one topic.

—Chaplain, Colonel, Samuel G. Andreasen USAFR

Eerdmans' Book of Famous Prayers

Veronica Zundel, Editor

William B. Eerdmans Publishing Company, 1984
Cloth, 125 pages, $12.95

This book draws together over 100 of the most enduring prayers used by Christians throughout the history of the church. Included are prayers from the Scriptures, from historical figures such as Francis of Assisi and Martin Luther, from folk sources, from near–contemporary giants of the church such as Kierkegaard and Niebuhr, and from such diverse modern Christians as Mother Teresa, Dietrich Bonhoeffer, Corrie Ten Boom, and Martin Luther King, Jr.

The real value of this book is its integration of the prayers with beautiful photography in a handsomely designed, well–organized format. One of the best uses of the book for chaplains is to encourage members of their congregations or units to use the book as a gift or as a resource for family devotions. Its physical attractiveness invites people to leaf through it; its contents provide balm for the soul.

—Chaplain (LTC) Richard N. Donovan USA

Growing Pains: The Risks and Rewards of Love

Bea Fosmire

Zondervan Publishing House, Grand Rapids Michigan (1983)
127 pages, $4.95

Bea Fosmire holds a B.S. in Education from the University of Georgia and an M.A. in Communications from Wheaton College. She was raised in the military and is the wife of a retired military chaplain. She is actively engaged as a speaker and retreat/seminar leader in family relations. She has taught Bible for over thirty years and has worked in public relations and newspaper editing in Chicago. She now resides on St. Simons Island, Georgia.

Growing Pains: The Risks and Rewards of Love is not just another book with nice theories about relationships. It begins where people are and unfolds the meaning of love through joys and sorrows, heartaches and happiness as seen in the lives of a cross section of people of all ages.

Fosmire draws on self–experience and the life experiences of others to portray love as a viable force for growth and fulfillment. This book is about real people with whom every reader can identify—where they have been, how they have felt and what they have become as a result of their encounter with God's love. "My desire," states the author, "is to show through the lives of those who love, that even in conflicts and suffering, love is a viable force for growth and fulfillment."

By allowing many people to speak through the book, Fosmire amply illustrates that growth comes not in preventing or avoiding failures, difficulties or heartaches, but in surmounting them. Throughout the book, the reader discovers that love is not something we do instinctively nor instantaneously, but something which we must learn and through which we grow.

Fosmire's choice of Biblical texts illustrates the characteristics of true love as seen in God's love, and the readers are led to understand that these same characteristics are available to them in perfecting their own relationships.

The book deals with questions and concerns that trouble most people: the need for love, the difficulty of acceptance, the necessity of letting go, the pain of rejection, the grace of forgiveness, and the survival of love even when relationships are broken. The author does an excellent job of showing that the risks in loving are worth the costs involved, and the reader is rewarded in discovering that the rewards outweigh the risks.

Reading any part of this book makes the reader want to continue; and he is amply rewarded as he discovers the possibilities of love in his own relationships.

Although designed for adults, this is also a very readable and understandable text for young people who need to develop maturity in relationships. For the chaplain who has hurting people seeking help in a difficult relationship, *Growing Pains* is a book to recommend. The book is also ideal for anyone desiring to make a good relationship even better through the practical applications of God's love.

The book has received excellent reviews and has been highly recommended by many denominations. As one critic wrote, "reading this warm book is like taking a bath in God's great ocean of love."

—George R. Hill DAC

No Condemnation

S. Bruce Narramore

Zondervan Publishing House, Grand Rapids, MI
Soft cover, 334 pages

Bruce Narramore, Ph.D., is Professor of Psychology at Rosemead Graduate School of Professional Psychology. A contributing editor to the *Journal of Psychology and Theology*, Dr. Narramore is the author of numerous books, including *Help! I'm a Parent; A Guide to Child Rearing; An Ounce of Prevention;* and *You're Someone Special.*

Dr. Narramore perceives guilt as having lost its place today in the areas of counseling, preaching and parenting. He asserts that Christian counselors have been so influenced by the practice of substituting anxiety for guilt as the cause of maladjustment that they also tend to overlook the pervasive presence of guilt. This situation needs to be revised by a rethinking and articulation of the significance of the role and place of guilt in our lives.

Concerned with a full understanding of guilt's place in the thoughts of secular psychologist the author addresses this from a historical perspective and, in addition, addresses the distinctions between objective and subjective guilt, role guilt plays in light of personal stress, conflict, and other maladjustments.

This is a scholarly attempt at putting the importance of renewal in Christ and the pastoral use of guilt in counseling preaching and parenting into perspective. It is a notable attempt. It is readable, digestible, provocative and worthy of careful consideration and reflection.

—Chaplain (MAJ) William Brander USA

The Person In The Pulpit: Preaching As Caring

Willard F. Jabusch

Abingdon Press, Nashville, Tennessee, 1980
127 Pages

This book gets behind the facade of pulpit technique to the person in the pulpit. The author's stated purpose is, "to look at the person of the preacher, who it is that stands in the pulpit of a Christian church and dares to speak." The author looks at the person in the pulpit from the biblical job description, as one who cares and who has been called to boldness. The central idea of the book is expressed in the statement, "When you care enough, you do preach your very best." To understand preaching as a caring pastoral expression is to come to terms with the significance of one of the foremost tasks of pastoral care.

The author shares a key concept that will make the reader stop and think about the state of his own preaching. The need for renewal of

the importance of preaching cannot be denied by any true minister of the gospel. The author shares his insight to the motivation of such renewal in his own life, what he calls "heart spoke to heart." The key is to live with the text of God's word in the presence of the source of the word through study and prayer. It could be that the long sought renewal of preaching will only come when there is a renewal of prayer and holiness among those who preach.

Willard F. Jabusch is a Roman Catholic Professor of Preaching and Pastoral Care at St. Mary the Lake Seminary, and he uses as examples only preachers from the Catholic tradition. Even so, this book is worth reading by anyone who is concerned about the genuineness of his preaching in the pulpit. I heartily recommend it.

—CH (CPT) Wayne R. Bell USA

The Pulpit and the Oppressed

Justo L. Gonzalez and Catherine G. Gonzalez

Abingdon Press, 1980

This volume of the Abingdon Preacher's Library approaches the task of preaching from the point of view of the oppressed, those who have traditionally been powerless in society and voiceless in the church. It is the author's contention that until the Church understands that it is the powerless to whom the living God chooses to speak throughout the Bible, and to whom the Gospel is addressed as liberating Good News that fundamentally challenges the structures of their existence, the Church will continue to be de facto a part of the structures of oppression. That is, it will chronically fail to *be* the Church. The preacher, then is called, in his task of proclamation to lift up the Good News *as* Good News that addresses the powerless with the healing, liberating, empowering word.

To assist the preacher in this task, the authors challenge what they refer to as "Lone Ranger" Bible Study, which is fundamentally private. What Bible study is done in corporate rather than private settings is frequently done in the company of others who are like us and who, even if they do not always share our preconceptions, at least don't challenge them. The Lone Ranger wasn't really alone. He had Tonto (which any Hispanic would know means "dimwit") who, even though he frequently saved the Lone Ranger's life, really was never given much time or attention, since he was seen as an extension of the Lone Ranger.

The authors believe the preacher can change this reality by inviting the powerless to accompany him in his exploration of the text. This they believe the preacher can do by entering what Juan Luis Segundo calls the "hermeneutic circle" in dealing with biblical material. In this, there are four basic "moments:" (1) our experiencing of reality which leads to ideological suspicion; (2) application of our ideological suspi-

cion to our traditional theological interpretations; (3) a new way of experiencing reality that leads us to "exegetical suspicion," that is, a suspicion that prevailing biblical interpretations have not taken important pieces of data into account; and, (4) a new way of interpreting Scripture with new elements at our disposal.

This small volume is a challenging call to new integrity in the pulpit. It has raised some very disturbing challenges to my own approach to the preaching task. At least, it ought to press the question for us, as chaplains, "To what extent is our interpretation of Scripture distorted by "green blinders" that keep us from proclaiming that disturbing, but freeing Word that we are charged to proclaim?"

Read and be disturbed!

—CH (CPT) William B. Daylong USA

The Word in Worship

William Skudlarek

Abingdon Press, 1981

This book is an apology written for preaching in a liturgical context. It is written to expound what good preaching is in today's world. Skudlarek states that ministers are called to preach the good news in order that people may be led to faith, and from faith to praise and thanksgiving. The main thesis then of the book is that the homily is an integral part of the liturgical action in which the words of scripture are used to interpret the lives of the people in such a way that they are enabled to participate in the liturgical action of faith.

Skudlarek gives a good historical background for a lectionary. He talks about the use and the structure of the lectionary. He also discusses the difficulties with the lectionary. Skudlarek contends that there are two important differences of liturgical preaching from topical preaching. (1) Liturgical preaching generally begins from texts of scripture assigned for a particular day or a particular liturgical celebration. (2) The liturgical homily specifies that the word to be addressed to that human situation is one that will enable the hearer to participate more fully in the liturgical action in which the preaching takes place.

Skudlarek made a good point in a word of caution with the liturgical approach. He said, "Attempts to give unity to a celebration can easily be overdone. It is not necessary that every hymn, every reading, every prayer, and every visual component of the celebration be directly tied into some specific overarching theme. To do so can easily make the liturgy a head trip, more of an intellectual exercise than a common act of worship."

The book is worth reading especially for those ministers coming out of a non–liturgical tradition.

—Chaplain (MAJ) Roger D. Wight USA

Preaching as Communication

Myron R. Chartier

Abingdon Press, 1981

Myron Chartier in his book *Preaching as Communication* effectively demonstrates how ministers of the gospel can greatly improve their ability to communicate the gospel by applying the myriad communication theories available today. His book is a complete overview of the subject of communication and he expands on the terms and concepts of communication theory in clear lay–person language that make it extremely readable and useful. He strongly states that communication should be the very heart of the preaching profession.

He primarily channels his thoughts toward the interpersonal areas of preaching and discusses the theory of communication as it relates to the variety of disciplines which make up a critical part of the preaching style. By stating how the content, medium and delivery of sermons can improve communication, he uses these methods of preaching to come up with the finish product, a better comprehension for the listener. Verbal and nonverbal methods of communication are considered closely as they pertain to the effective transmission of the word of God to his people.

Preaching as Communication provides a grass roots tool for ministers who are seriously attempting to effectively communicate with their congregations. The techniques offered by the writer will definitely help the minister be more personal and human in the preaching experience and practical application given will strongly influence any minister to become a more effective communicator.

—CH (CPT) Russell D. Pipkin USA

Creative Preaching: Finding the Words

Elizabeth Achtemeier

Abingdon Press, 1980

The author of this book puts a strong emphasis on careful study and Biblical exegesis in preparation for preaching. She recognizes that many preachers do little study, believing that study would ruin their styles. This idea, she states, leads to a subjective approach to preaching and therefore to an emphasis on the ideas of the preacher rather than the Bible.

The author sees creative preaching as a means for suiting the message to the congregation which is to hear it. The books of Scripture were written to specific people in specific settings. However, the concepts and messages are suited to all people in all ages. The job of the

preacher is to exegete the passage to understand its meaning as it was understood by the hearers. He must then "exegete the congregation." This has in mind the idea of coming to know the needs of the congregation so that the message can be made relevant to them. He must then apply the message in such a way as to meet those needs of these people.

Emphasis is placed on the style and logic of the sermon. Care must be taken to produce sermons which are logically clear. Language must be precise and must present the desired message forcefully. Illustrations are a key to conveying the Word to men. Carefully planned illustrations will clarify the message and apply it to the congregation in such a way as to meet the people's needs.

I would recommend this book to preachers as one which presents a needed emphasis for today's ministers.

—CH (CPT) Barry J. Minsky USA

And You Visited Me: Sacramental Ministry to the Sick and the Dying

Reverend Charles W. Gusmer

Pueblo Publishing Co., Inc., 1982
Softcover; xv, 224 pages, $9.95

And You visited Me is a beautiful book. The beauty begins in its typography (a characteristic of Pueblo Publishing), and continues in its intent (informed pastoral care), and its utility. It is not only for Catholic priests, but for all who conscientiously minister the Christian sick and dying.

Fr. Gusmer brings together scholarship from the Pastoral Institute of Trier as well as the classroom give–and–take from his students at St. Michael's College, Notre Dame, Collegeville, and Darlington into the distilled sound comments about the pastoral understanding and use of the American Roman Catholic *Pastoral Care of the Sick: Rites of Anointing and Viaticum*. He is a friendly mentor, challenger, and guide into the sensitive ritual with affective care of the sick and the dying.

And You Visited Me is a solid and user–friendly guide to the meaning and the application of the ritual for the pastoral care of the sick and dying. Throughout this work, the pastoral minister is guided to both the relational aspect of presence to be in ministry and the sacramental significance of the different elements of ministering. Prayer, silence, readings, anointing, holy communion, Viaticum, last prayers before dying, dialog in the moments immediately preceding death, and prayers for the dead are addressed for practical insights and informed pastoral use. Ministry to children who are sick and those who are dying is addressed specifically (as in the ritual itself).

For Catholic chaplains and pastoral ministers, this book is not only a substantial tool to use the newest ritual guidance as it is intended,

it is also a challenging guide to personal spiritual growth in the occasions of this ministry.

For the non–Catholic chaplain and ministry personnel who have Roman Catholics within their charge, this book provides an understandable and practical guide to the meaning of current sacramental ministry that is available to Catholics occasioned by sickness and dying. The book's utility is not only for information. The utility is also for designating her or his place in the experience of this ministry, even where performed by a priest. This book clearly points out the elementary and adult norms for religious education of Catholics about sacramental care in sickness and in dying.

—CH (LTC) Alcuin E. Greenburg USA

Counseling and Confession:
The Role of Confession and Absolution in Pastoral Counseling

Walter J. Koehler

St. Louis: Concordia Publishing House, 1982
96 pages, $6.95 paperback

Walter J. Koehler is a professor at the Lutheran Theological Seminary, Saskatoon, Canada.

The modern pastoral counseling movement came to prominence in the wake of the rising tide of psychotherapy. The quality and interpretation of that relationship is the subject of much contemporary debate. Some view the relationship between pychotherapy and pastoral counseling as a good marriage that has brought forth godly children; others see it as nothing short of an adulterous union that has produced a bastardization within the church. This little books seeks to speak to that debate.

While Koehler addresses himself primarily to Lutheran pastors there is much in this book to commend its reading to anyone engaged in pastoral counseling. This is especially true of the book's first chapter which examines some of the main accents and tensions in pastoral counseling.

The author observes that the various techniques used in pastoral counseling may be similar, if not identical, to those used in other types of counseling. However, this presents the pastoral counselor with both opportunities and dangers, because these techniques never stand alone. They are frequently part-and-parcel with concepts, goals and assumptions. The opening chapter provides an excellent analysis of various contemporary psychotherapies and the assumptions that they include. Koehler is not critical of psychotherapy and the contributions that it can make to pastoral counseling but he does argue the obliteration of careful distinctions between the pastoral aspects of counseling and the emphases of psychotherapy renders harm to both disciplines. There can be integra-

tion between these two disciplines as long they do not become confused. However, where the philosophies of each are in conflict it is not in keeping with good ministerial judgment to force a wedding.

The second chapter of this book focuses on the individual confession and absolution and its relationship to Lutheran theology and practice. The third, and final, chapter outlines the contributions of individual confession and absolution for the pastoral counselor.

Koehler concludes by setting forth the possibilities inherent in individual confession and absolution as an effective tool of authentic pastoral care. Individual confession and absolution, by itself, deals with sin and guilt but not necessarily with other emotions such as the anxiety and hostility which usually accompany guilt. Pastoral counseling provides an excellent format for dealing with these emotions and other symptoms. The danger and weakness that pastoral counseling may deal only with surface symptoms or with tangential matters is corrected as individual confession and absolution directs itself to the root cause.

This book is not an exhaustive or deep theological treatise on the topic it addresses. Rather, it seeks to set forth a practical or functional framework which offers the pastor an authentic and effective way of carrying out pastoral care.

—LT C. Douglas Kroll, CHC, USNR

Friend to Friend

J. David Stone and Larry Keefauver

This book was distributed in a three–part packet by the US Army Chaplain Board to enable chaplains and Directors of Religious Education to teach peer ministry to young soldiers. Enclosed in each packet were a tape, a leadership guide and 10 copies of *Friend to Friend*. The comments below are from persons who received and used the packets. Packets or individual copies of *Friend to Friend* are available from Group Books, Box 481, Loveland CO 80539. The book is $4.95. The packet is $49.95.

I have listened to the tape, read the book and the leadership guide. I am not only impressed but excited about the potential of this process to facilitate active listening, reflective thought, and personal problem solving.

—Rad E. Reavis

The *Friend to Friend* book, tape and concept appears to be a very simple, highly structured and well designed process for individuals who wish to assist a friend or acquaintance through a somewhat simple decision. It offers an alternative for people who might otherwise be (1) uninvolved, (2) overinvolved and take too much responsibility for the individual with the decision need.

—Dell Christie Tyson

Suggestions for using the book, *Friend to Friend,* would include leadership training workshops or retreat settings. Training in this method could be provided for youth or adults, single or married, through the chapel program.

—Donna L. Farr

The *Friend to Friend* process is easy to follow and psychologically sound. It explores a person's thoughts, feelings, actions, and then attempts to integrate all of the available data in order to develop a sound plan of action. This process is logical and should be easly grasped by most military personnel who are trained in the process of decision making.

I recommend its use for soldiers or dependents in building a reservoir of dedicated and skilled people who are better able to care for others. It could be used in small unit, parish, or at staff level.

—Chaplain (MAJ) Raymond E. Garrison USA

Beyond the Marriage Fantasy: How to Achieve True Marital Intimacy

Daniel Beaver

Harper and Row, San Francisco, 1983
Soft Cover, 188 pp., $6.96

The author holds an MS degree, and is licensed as a marriage and family therapist in private clinical practice at the Relationship Counseling Center, Walnut Creek, CA, which he co-directs. He is an instructor at Diablo Valley College and teaches many adult education classes. He is married and has a daughter.

The central idea of *Beyond the Marriage Fantasy* is that we, culturally, have come to understand marriage as a what–to–do or what–to–avoid proposition to attain an ideal marriage; and that the first step in resolving our marriage problems is to become aware of our fantasies about marriage so that we can begin to bring about constructive change.

Beyond the Marriage Fantasy is divided into four major headings: Marriage in Crisis; How we got there, dealing with good-wife, good-husband fantasies, looking at intimacy and the courage to be vulnerable; Working It Out: The Tools for Change, involving intimate communications, both talking and listening, conflict resolution and deadly patterns; Sensuality and Intimacy; and the Conclusion.

This good, basic little book is appealing due to its non–technical language, and its manageable size.

—CH (LTC) Robert E. Bell, Jr. USA

Poet and Peasant and through Peasant Eyes

Kenneth E. Bailey

William B. Eerdmans Publishing Company 1983
Softcover 187 pp. $12.95

Kenneth E. Bailey is Chairman of the Biblical Department of the Near Eastern School of Theology in Beirut, Lebanon. He is the author of several published articles and of another book, *The Cross and the Prodigal.*

This volume comprises two books originally published separately, *Poet and Peasant: A Literary-Cultural Approach to the Parables of Luke* (1976) and *Through Peasant Eyes* (1980). Both reflect a long personal experience of the Holy Land and surrounding areas combined with some acute theological and pastoral insights.

Bailey approaches the first study from a perceived need to go beyond past methods of interpretation of the parables of Jesus to the crucial matters of understanding their cultural milieu and literary structures. After establishing the problem as he sees it and presenting a methodology adequate to a resolution, he analyzes four parables and two poems from "the Travel Narrative" of Luke (9:51–19:48). The exegeses are carefully structured and thoroughly demonstrate the author's point of view regarding greater attention to the cultural/literary aspects of parable interpretation.

The second study reviews some of the material from the first book as introductory matter, then proceeds to the exegesis of some fourteen other Lucan parables. A carefully constructed system of eight steps to be used by the interpreter is presented at the outset and demonstrated in the subsequent exegetical studies.

This is a scholarly and instructive volume for the individual chaplain's library; its use should ehance biblical study, teaching, and preaching. Bailey has a genuinely helpful and reasonable contribution to make to the matter of parable interpretation and makes it in a readable, lucid narrative style. Be prepared to dust off your New Testament Greek, especially in the first part of the book.

—CH (COL) William E. Paul, Jr. USA (Retired)

The John Wesley Reader

Al Bryant, Compiler

Word Books, Publisher, Waco, Texas 1983
Hardcover, 276 pages, $14.95

Al Bryant is one of the leading devotional compilers of our times who has written or compiled more than forty books. He is presently Managing Editor of Word Books.

This book of devotional readings is for every person who seeks to know the power of God's Word intimately. John Wesley's search for a full meaning of God's Word for his own personal life, can bring to others who mediate upon his thoughts, a deeper relationship with God. Wesley was no ordinary thinker—he penetrated the shallow and mundane ideas about what God is doing through His Word and Spirit.

These meditations are for serious students who seek spiritual illumination which leads to a God–Centered disciplined life. It is recommended for chaplains and the laity.

—Chaplain (MAJ) Franklin D. Daniels USA

Luther: A Reformer for the Churches

Mark Edwards and George Tavard

Fortress Press, Philadelphia, PA/Paulist Press, Ramsey, NJ 1983
Paperback 96 pp. $4.95

The Place of Trust:

Martin Luther

Edited by Martin E. Marty

Harper & Row, Publishers, San Francisco, CA 1983
Hardback 103pp. $9.95

Mark Edwards is Associate Professor of History at Purdue University, West Lafayette, Indiana.

George Tavard, a Roman Catholic Priest, is Professor of Theology at Methodist Theological School, Delaware, Ohio.

Martin E. Marty is Professor of the History of Modern Christianity at the University of Chicago School of Theology and associate editor of *The Christian Century*.

1983 marked the five hundredth anniversary of Martin Luther's birth in Eisleben, Germany, on November 10th. Throughout the past year there were numerous and varied activities, writings, lectures, and ecumenical worship services to mark the birthday, especially in terms of its impact on Christianity and on Western civilization. Two contributions to the spate of anniversary writings are the subject of this review; neither received widespread attention, yet both deserve a wider readership.

Luther: A Reformer for the Churches is subtitled "An Ecumenical Study Guide." It is a Lutheran/Catholic collaborative effort that in remarkably few but very well chosen words offers a thoroughly updated, accurate survey of the setting into which Luther was born; the essential facts about his life; his identification of justification by faith as the focus of the Christian faith; "Key Doctrines"; the effects of this angry man on contemporary persons and events; and an evaluation of his impact on his

own as well as modern times. Each chapter has appended to it a list of questions for discussion and suggestions for further reading. All of this is compressed into only 96 pages! It has to be one of the best Luther study guides available.

The Place of Trust is an entirely different effort from the study guide. Dr. Marty intends it to be read reflectively, emphasizing "the place of trust as a way of envisioning support for the journey of life," and offering selected passages from Luther's preaching as "a kind of road map for that journey." The sermonic selections are arranged under three main headings—trust, prayer, and the Beatitudes—from the text of the Sermon on the Mount in Matthew's Gospel. All of the selections are from Jaroslav Pelikan's translations in Volume 21 of *Luther's Works,* published in 1956 by Concordia Publishing House. All in all, it is an excellent and spiritually rewarding little volume.

—CH (COL) William E. Paul, Jr. USA

The Ecumenical Moment: Crisis and Opportunity for the Church

Geoffrey Wainwright

William B. Eerdmans Publishing Company, Grand Rapids, MI 1983
Paperback 263 pp. $8.95

Geoffrey Wainwright is Roosevelt Professor of Systematic Theology at Union Theological Seminary, New York City. He has been very active for some two decades on the international ecumenical scene. In January 1982, as a member of the Faith and Order Commission of the World Council of churchs, he presided over the final Lima (Peru) text of "Baptism, Eucharist, and Ministry." His other published books include *Doxology* and *Eucharist and Eschatology.*

Dr. Wainwright has an "increasing sense that the Church stands before a moment of critical opportunity, a *kairos* which includes a *krisis.*" Moved by the felt urgency of this situation, he presents in this book some reflections in the form of essays based on several previous lectures and published writings.

The opening chapter, the only one specially written for the book, presents the author's general thinking about the decisive opportunity that confronts the Church for vigorous movement toward visible union *now.* It also provides a narrative outline that ties together the arrangement and contents of the chapters which follow. These are wide–ranging, scholarly essays on "the Holy Spirit in the Life of the Church"; "The Lima Text on Baptism," along with informed commentary; the Eucharist in relation to reconciliation, renewal, and conciliarity; ordination in five of its most important dimensions plus considerations regarding its authority. There is an interesting and instructive excursus into "Sacramental Time," which involves "eccelesial time," "existential time," and "cosmic time." Another essay concerns "some of the perennial questions in-

volved in the Church's existence at the hinge between God and the world,'' and there is one about Christian revolutionary and quietist approaches to political realities. ''Mary and Methodism'' is a provocative but irenic comparison between Methodist and Roman Catholic attitudes. The final chapter presents the author's perception of Methodist history in terms of its ''Eccelesial Location and Ecumenical Vocation'' as well as the significance of these factors for the univeral ecumenical scene.

Wainwright offers an erudite, concise collection of thought-provoking theological, sacramental, and doxological bases for genuine Christian unity. As a scholarly doyen of the ecumenical movement, his reflections deserve the widest possible readership and study. Military chaplains and other institutional chaplains, already involved in active ways in ecumenism, will find the book supportive and illuminating.

—CH (COL) William E. Paul, Jr. USA (Retired)

Jesus and Passover

Anthony J. Saldarini

Paulist Press, 1984
Softcover, 116 pages, $4.95

Professor Saldarini teaches the Bible and Judaism at Boston College. He received his Ph.D. from Yale in Near Eastern Languages and Literature and is the author of two books on Rabbinic literature.

This book mainly concerns Passover as celebrated in Jesus' time and as it is dealt with in the New Testament. The topic is one of current interest and one which often is misunderstood or inadequately appreciated. Chaplains and others who minister in an ecumenical setting may find Saldarini's work particularly useful.

Reflecting the views of Noth and others, Saldarini begins by claiming Passover developed long before the Hebrew people existed. Despite the feast's antiquity, its connection to the Exodus is doubtful. Reaching such conclusions partly by dating much of the Pentateuch very late, Saldarini finds Ezek. 45:21 to be ''the first text in which Passover and the feast of unleavened bread are . . . joined.''

In chapter three Passover at the time of Jesus receives careful attention. Plans of Jerusalem and the Temple are included in this chapter, together with a sketch of the southern end of the Temple area. The author's knowledge of Rabbinic literature is evident as he discusses changes in Passover's observance over the centuries. The discussion spills over into chapter four, where the focus is on today's Passover Seder.

Theological insight pervades chapters five and six. First the Gospels and then four other New Testament books are considered as far as their Passover perspectives are concerned. Abraham's faith and works in

the binding of Isaac receive special attention, with ancient Jewish tradition brought to bear upon the topic. Those familiar with scholarly debates may be put off by the author's assumptions (e.g. Markan priority) or his conclusion that the Last supper was probably not a Passover meal, but few will question the religious enrichment to be found in these chapters.

Saldarini neither dilutes doctrines nor forces them into a mold, though in several places his Roman Catholic orientation becomes apparent. The final chapters trace Easter's relationship to Passover and briefly sketch the development of Easter. Lastly, under "Further Reading" ten titles are cited, but the book lacks indexes and bibliographical notes.

—Chaplain James C. Pakala ARNG

These Holy Sparks: The Rebirth of the Jewish People

Arthur Waskow

Harper & Row, Publishers, San Francisco, CA 1983
Hardcover 210 pp. $11.95

Arthur Waskow is on the faculty of the Reconstructionist Rabbinical College in Wyncote, Pennsylvania; he has also taught in the religion departments of Swarthmore College and Temple University. Since 1969 he has been involved with serious Jewish work and thought regarding religious renewal. He is editor of *Menorah,* a journal of Jewish renewal, and director of RAINBOW SIGN, a Jewish project for the prevention of nuclear holocaust. He is the author of numerous published books, including *Godwrestling, Seasons of Our Joy, The Limits of Defense,* and *The Worried Man's Guide to World Peace.*

This is a book about the present situation and some future prospects of the contemporary Jewish renewal movement by one of its most active and articulate proponents.

Dr. Waskow analyzes some of the new post–Holocaust/nuclear age approaches at work in Jewish life and thought and what these may mean for the renewal of the individual, the family, the congregation, and the worldwide Jewish community, and indeed for all humanity. The text is a narrative amalgam of autobiographical comments, cultural and political historical insights, rabbinic *midrash*, and informed observations centered on the theme of regathering the scattered "holy sparks" of shattered Jewish unity effected by "the energies of modernism."

The author asserts that the shattering and scattering took place over a long period that began in 1492 and continued until 1945. All sorts of ancient traditions were affected, but the Jewish one is the concern of this book. Out of the shattered Jewish tradition there slowly emerged some new departures. The text of the book reports and comments on the manner in which these are developing today at the person–to–person religious community level regarding such matters as knowledge, money, and

politics. Individual and family renewal situations, confronting so much societal change and the emergence of totally new life patterns, are examined. Zionism, Israel, and Diaspora are considered in relation to the prospects for renewal in Jewish life. A penultimate chapter considers the difficult subject of "God and secularism," and the final chapter surveys "Israel among the nations." A brief "Afterword" issues a call for a universal regathering of scattered sparks, Jewish and non-Jewish, "the sparks of all covenants."

This is an informative, often moving delineation of a most important current in modern American Jewish thinking and action. The volume belongs on chapel library shelves for chaplains and teachers to use. Dr. Waskow's historical summaries regarding the "New Diaspora", Jewish political activity, theological ideas, and the like, are masterful and illuminating.

—CH (COL) William E. Paul, Jr. USA

Twelve Keys to an Effective Church

Kennon L. Callahan

Harper & Row 1983
Hardcover, 127 pages, $11.95

Kennon Callahan is Minister of Finance and Administration of Lovers Lane United Methodist Church in Dallas, Texas, one of the largest Methodist congregations in the world. He has been a long–range planning consultant for over 750 churches of all sizes and many denominations. He has been Assistant Professor of Church Administration and Finance at Candler School of Theology of Emory University, where he received his Ph.D. in systematic theology.

If you are a pastor or leader of any type in a church or chapel, then this book will be extremely helpful to you. Dr. Callahan has filled each chapter with clear, precise helps. The organization of the material is so well done that this book can serve as a handy reference. Just about every aspect of church activities is included. You won't agree with everything that is presented . . . but that should not diminish the value to you. Any young minister would be wise to read carefully the suggestions and guidelines in each chapter!

The twelve characteristics are entitled: "Missional Objectives; Pastoral and Lay Visitation; Corporate, Dynamic Worship; Significant Relational Groups; Strong Leadership Resources; . . . Decision Making;" and six others. While Army chaplains may not be as interested in the last six which deal with the physical features of the church building, the landscaping, parking, etc., these first six speak directly to the personal issues of a pastor's responsibility as the shepherd and leader of a congregation.

You will find helpful questionnaires, evaluative forms, several good "how to" guidelines, and prescriptions of success based on his

years of experience. One example of this is chapter four, "Significant Relational Groups." In the beginning he states "Community, not Committees . . . people search for community, not for committees." In developing each of his characteristics he provides data, and then suggests ways to evaluate a congregation. In other chapters he actually includes some steps or teaching guides that a leader could use if needed. Don't hesitate to purchase this book. You will appreciate it and use it.

—CH (LTC) Cecil D. Lewis USA

Change of Address

Name _____

Address _____

_____

Old Address _____

_____

_____

Send to: *Military Chaplains' Review*

U.S. Army Chaplain Board
Myer Hall, Bldg. 1207
Fort Monmouth, NJ 07703

By Order of the Secretary of the Army:

JOHN A. WICKHAM, Jr.
General, United States Army
Chief of Staff

Official:

ROBERT M. JOYCE
Major General, United States Army
The Adjutant General

Distribution:
Special